

A study of Islamic History

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A STUDY OF ISLAMIC HISTORY



BY

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PREFACE TO THE FIRST EDITION

It is with great pleasure that I write this treatise on 'Islamic History.' This is a history of our forefathers and predecessors. The inspiration of compiling this book I got from my pupils to whom the book is dedicated as a token of affection and love. Their encouragement and will to help have made the completion of this book possible.

It is just after the achievement of Pakistan that the benign authority of the Dacca University has kindly introduced this subject to the long list of the University Curriculum. Nobody can deny the urgent need of the study of Islamic History in this State of Pakistan. Islamic History throws a flood of light on the social, political and religious history of the Islamic world, nay of the whole world. When the whole world was steeped in vice and superstition, when the people of the globe were groaning under the pangs of oppression and tyranny, when chaos and confusion were the order of the day, Islam came as a torch-bearer of peace and civilization. It raised the then world—especially the Arabs—from the depth of degradation to a position of dignity and height and awakened in the mind of the Arabs a sense of religion and culture and thereby removed the deep-rooted conception of idolatry. It also taught the idea of universal brotherhood and the idea of world government we are now talking of. But as long as we had been under the British imperialism, we had very little scope to study our own history.

Now the dream of Sir Muhammad Iqbal has been fulfilled, but the dreamer is no more in our midst. Quaid-e-Azam, who fought for the existence of the Muslims in India, wanted Pakistan only to revive our past glory and its brilliant chapter and thus he desired to create a new world where there would be no injustice and exploitation, no covetousness and fear of poverty, where there would be no distinction between Muslims and non-Muslims, between Christians and Jews, where there would

be no segregation between high and low, between lord and peasant. Today it is high time for us and it is our fundamental duty to study the history of our own men—the Prophet and his successors, and to know thereby how this newly born State of Pakistan would be an ideal and prosperous one through the search-light of the holy doctrine as preached by the Prophet of Allah. The prosperity and progress of Pakistan depend on the history of Islam which can bring peace in this land of ours and hence the importance of Islamic History.

Though this book is primarily intended for the I.A. candidates, the B.A. students can also use the book profitably and it may not be without interest for the general readers. In this book I have tried to discuss in detail the campaigns and expeditions, achievements and characters, so that the students can form an idea of Islamic History and its rulers. I have left no stone unturned to represent the real position of our own men who have been misrepresented by the European writers in the eyes of the readers. I will feel amply rewarded if this book can fulfil the requirements of those for whom it is meant.

I express my deepest gratitude to Syed Ameer Ali, Moulana Muhammad Ali, P. K. Hitti, W. Muir and other authors of Islamic History, whose works I have freely consulted in writing this book. I have been fortunate in enjoying the help and encouragement of many friends whose scholarship and advice I have been able to put to good account. In particular, I shall mention the name Prof. Syed Abdul Hai, M.A. for his valuable suggestions and looking over the manuscript.

Author

PREFACE TO THE SECOND EDITION

I am happy to place the Second Edition of my book before the students and the public for their high demand. In this edition the book has been thoroughly revised and attempts have been made to make it suitable for the B.A. candidates as well. Genealogical tables and Hijrah with Christian era have been added in the present edition for the easy understanding of the readers. Besides minor alteration in the spelling of names, additional materials have been incorporated in some of the chapters in the light of recent researches.

I express a deep debt of gratitude to my reverend teacher, Mr. Mohibul Hassan, Lecturer in Islamic History and Culture, Calcutta University, whose help in the correction of spellings and all-round suggestions for the improvement of the book I will never forget.

Author

PREFACE TO THE TWELFTH EDITION

The present edition of my book, 'A Study of Islamic History,' has been thoroughly revised and enlarged. The whole of the material has been re-examined and a lot of fresh matter appended at different places. I am sure that this edition will be more useful to students and to those who are interested in the study of Islamic History and Culture.

Of my teacher-friends, who have helped me greatly in the improvement of this edition, mention must thankfully be made of Principal Humayun Khalid, M.A., Prof. Amir Ali, M.A., Prof. Muazzem Husain, M.A., Prof. Sufian Ahmed, M.A. and Prof. Nazimuddin Ahmed, M.A.

Any suggestion for the further improvement of the book will be gratefully welcomed.

Dacca
19.8.68

K. Ali

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PART I
THE PRE-ISLAMIC AGE

CHAPTER I

THE BACKGROUND OF ISLAM

The Semitic Race

Of the human races that contributed to the ancient civilization of the world the Semitic race was one of them. The Semites occupied a special place in the history of mankind. Musa, the founder of Judaism, Isa, the founder of Christianity and Muhammad, the Prophet of Islam were the sons of this Semitic race and the East was their homeland. Of these monotheistic religions, Islam is the third and the last. Arabia, the birth place of Islam, was the original home of the Semitic race. In course of time the Semitic people migrated to different parts of the Fertile Crescent and became known as the Babylonians, the Assyrians, the Phoenicians and the Hebrews (Jews) in history. The ancestors of these people must have lived here for sometimes as one people before they became differentiated. About 3500 B.C. one of the branches of the Semitic race left their original home and settled permanently on the Tigris-Euphrates valley which had been populated by a highly civilized community, the Sumerians. As a result of their close association with the Sumerians there flourished a great civilization.

Arabia, the
homeland
of the Se-
mitic race

With the conquest of Persia by the Greek hero Alexander, the eastern civilization entered into Europe and the Greeks developed it in various ways. There grew up a new civilization out of this eastern and western culture. The new civilization is called the Hellenic Civilization. When the Romans conquered Greece (146 B.C.) they became the heirs of the Hellenic Civilization. In the seventh century A.D. the Muslims conquered Persia and Rome and they, by virtue of their conquest, became the heirs of these civilizations. So, it is necessary to know the civilizations of these countries before we study the history of the Arabs.

Hellenic
civilization

Babylon and Babylonian Civilization

The fertile region that lies between the two great rivers, Tigris and Euphrates, is called Mesopotamia. In ancient times the northern part of Mesopotamia was called Assyria and the southern part was known as Babylonia. The southern or lower part was very fertile and as a result there grew plenty of crops. Long before the birth of Jesus Christ there lived a civilized nation in this region. Babylonia was divided into a number of petty independent city-states. Each city-state had its own god and was ruled by a prince bearing the title, 'king' or 'lord'. These city-states were always at war with one another for political supremacy.

The Akkadians (after the name of their capital Akkadu) were the first of the Semitic peoples who came and settled in the southern part of Mesopotamia. The founder of the dynasty of Akkad was the famous Sargon I (about 2800 B.C.) whose reign formed a great landmark in the history of early Babylonia and united the whole valley under his sceptre. He is said to have conquered Syria, "the land of the setting sun." Under his rule the State took on a systematic and centralised organisation, which was to serve as a model for the future States.

The Amorites were the second group of the Semitic peoples who came from Syria and established their supremacy over the Euphrates valley under the leadership of Hammurabi. Hammurabi (2123-2081 B.C.) was the greatest ruler of old Babylonia and one of the greatest rulers of the ancient world. By wars and conquests, he enhanced the power and prestige of his empire. He united the whole valley, i.e., Akkad and Sumeru, and renamed it as Babylón. Hammurabi was a great administrator and a legislator. He collected and codified the laws of ancient Babylonia. In 1901-1902 A.D., M.de Morgan, a French archaeologist, discovered at a place named Susa 'a block of stone upon which was inscribed the code of laws set up by Hammurabi.' It is known as the Code of Hammurabi. The Code of Hammurabi is "perhaps the oldest and the most notable set of laws that had yet been made and obeyed in the

Political
history of
Babylonia

The
Akkadians

Sargon I

Old
Babylonia
and
Hammurabi

world." It deals with laws regarding rights and duties of all classes of people which made up the population of the Babylonian Empire. The princi-

The Code
of
Hammurabi



The Semitic Region.

ple of punishment in the code "was an eye for an eye, a tooth for a tooth." The Code of Hammurabi

greatly influenced the Roman laws and the modern European laws have been constituted on the basis of the Roman laws.

Conquest
of Baby-
lonia by the
Assyrians

On the death of Hammurabi the political history of Babylon became very obscure. Several tribes came and established political supremacy in the valley. At last the whole of Babylonia was conquered by the Assyrians in the 8th century B.C.

The
Chaldean
empire

On the fall of the Assyrians, Babylonia again rose to power and prominence under the Chaldean or New Babylonian dynasty (625-538 B.C.). Nabopolassar (625-605) was the founder of this new dynasty. Nebuchadnezzar, son of Nabopolassar, was the greatest ruler of this dynasty. It was under him that Babylon recovered her ancient splendour. He carried his conquest to the borders of Egypt, defeated the Hebrew king of Judah and ruthlessly destroyed Jerusalem in 586 B.C. The beautiful gardens which he caused to be made on the roof of the imperial palace for the pleasure of his wife, were the famous Hanging Gardens. By the middle of the 6th century B.C. the new Babylonian or Chaldean empire fell into the hands of the Persians.

Nebuchad-
nezzar, the
greatest
ruler of the
Chaldean
dynasty

Civilization
of
Babylonia

In the history of civilization, the contribution of ancient Babylonia was no doubt a great one. The Babylonians were expert and skilful in agriculture. They excavated canals to irrigate lands in times of draught and made dikes to protect crops against flood. In industry and commerce they also made much progress. The Babylonian merchants discovered a new system of keeping accounts and a system of fixed weight and measure was prevalent among them. The people of antiquity derived their system of measure and weight from those merchants. For a period of nearly two thousand years Babylonia had been the centre of trade and commerce in the Tigris-Euphrates valley.

Agricul-
ture,
industry
and
commerce

Religion

The Babylonians were the worshippers of many gods, namely, nature gods, local city deities and a group of lesser gods. Marḏuk was their chief god and Ishtar was their god of love. The main feature of their religion was a belief in spirits, parti-

cularly in evil spirits. Another feature of their religion was the foretelling of events by the movement of the planets and stars. The Chaldean astrologers acquired proficiency in astrology and they were famous throughout the ancient world.

There was a new system of writings prevalent in Babylonia. It is called the *cuneiform* system of writings on account of its wedge-shaped characters. It is considered to be a more developed system than the picture-writing in ancient Egypt. The Babylonians used four or five hundred syllable signs. Nothing is known about the use of paper. "The writing material of the Babylonians," says Myers, "was usually clay tablets of various sizes".

System of
writing

In the field of sciences the Babylonians made much progress. "In astronomy they made greater advance than the Egyptians. Their knowledge of the heavens came about from their interest as astrologers in the stars."* The Babylonians "divided the zodiac into twelve signs and named its constellations." They could foretell the eclipses of the sun and the moon. It was Babylonian astronomers who invented the sun-dial and the water-clock. They used the calendar which was far more advanced than that of the Egyptians. They divided 'the year into 12 months, the day and night into hours, and hours into minutes' and invented the seven day week. In mathematics they made original contributions. They invented the decimal system in numbers and it is from them that the system has come to the modern world.

Astronomy

Mathema-
tics

Assyria and Assyrian Civilization

The next group of the Semitic peoples who established their rule over the northern region of Mesopotemian valley were the Assyrians. "The history of Assyria", says Myers, "is in the main a story of the Assyrian kings." Through blood and cruelty the Assyrian kings conquered country after country and established a powerful empire. Because of their cruelty they were called the scourge of anti-

History of
Assyria

* P.V.N., Myers, *A Short History of Ancient Times*.

quity. They made war for pillage and massacre of human life, and they found special pleasure in it.

Sargon II

Sargon II (722-705 B.C.) was one of these cruel kings. He was a great conqueror. He captured Samaria (722 B.C.), the capital of the kingdom of Israel and carried away as captives the most influential men of the Ten Tribes. These captives are known as the "Lost Ten Tribes", because nothing was heard of them any more. Sennacherib (705)-681 B.C.), son of Sargon, was also a great conqueror. He conquered Babylonia and subjugated Palestine and Egypt. Ashurbanipal (668-626 B.C.) was the greatest king of Assyria. Almost the whole of western Asia acknowledged his authority. On his death the Assyrian empire began to decline rapidly. In 612 B.C. Nineveh, the capital of Assyria, was attacked and completely sacked by the Aryan Medes of Persia. Thus the Assyrian empire came to an end.

Sennacherib

Ashurbanipal

Culture of Assyria

The Assyrian culture was greatly influenced by the Babylonian culture. The chief characteristic of this culture was that though it was indebted to others for their civilization, the Assyrian culture spread to the whole civilized world. But the Assyrians were not mere imitators. In sculpture, architecture and paintings they made original contributions. Sennacherib was a great builder. He rebuilt the ancient capital, Nineveh and adorned it so beautifully that it looked like the sun. Some of the Assyrian monarchs were patrons of learnings and literature. Himself a great scholar, Ashurbanipal collected a great library containing rare books. It is considered as the largest and most important library of the Semitic world.

The Assyrians were the Romans of Asia

The Assyrians have been called the "Romans of Asia." "Like the Romans, the Assyrians built up a vast empire by a series of campaigns and conquests. Before them, no people established so vast an empire. As the Romans derived their culture and civilization from the conquered Greece and then developed and diffused it throughout the world, similarly the Assyrians borrowed the main features of their culture and civilization from the conquered Babylonia and then developed and spread it through-

out her vast empire." The Assyrians also, like the Romans, introduced a centralised system of administration. The provinces were administered by the governors who were directly responsible to the emperor. The Assyrians constructed a number of roads and thereby kept the capital in touch with different parts of the empire.

The Hebrews

Of the other Semitic peoples who established their supremacy over Syria and Palestine, the Phoenicians, the Aramaeans and the Hebrews were the most prominent.

The Hebrews or Jews claimed Abraham as their ancestor. They were originally nomads who had left the Arabian desert in search of a land and ultimately came to settle in Canaan (later called Palestine).

The Jews claimed their descent from Abraham

Hebrews founded a kingdom of their own under the leadership of David, son of Jesse of the tribe of Judah. It was under his son and successor, Solomon (961-922 B.C.) that the Hebrew kingdom reached the pinnacle of its glory. Solomon did many beneficial works for the country. He adorned Jerusalem, the capital of the Hebrews with magnificent buildings. He was a liberal patron of art, commerce and learning. But after his death the Hebrew kingdom was divided into two parts, namely, Israel in the north and Judah in the south. The Assyrians conquered the kingdom of Israel in 722 B.C. and the kingdom of Judah was conquered by the Chaldean king, Nebuchadnezzar in 586 B.C.

Under Solomon the Hebrew kingdom reached the height of its glory

The contributions of the Hebrews were not important in the domain of arts and science. The Old Testament out of which the New Testament arose, was a unique literature of the Hebrews. But the Hebrews made great contributions in the field of religion. While their neighbours worshipped many gods and goddesses, they believed in the oneness of God. They also developed a high moral code embodied in the Ten Commandments which their god Jehovah dedicated to Moses on Mount Sinai. It

Monotheism

was the Hebrew monotheism which preceded Christianity and Islam—two great religions of the world.

The Byzantine Empire

On the eve of the rise of Islam the two mighty powers—the Byzantine Empire and the Sasanian Empire—were ruling over the territories of the Near and Middle East.

The Eastern Roman Empire was called the Byzantine Empire. It consisted of Syria, Palestine, Egypt and a part of Europe. Byzantium was a Greek city on the Bosphorus and the Byzantine was named after this city. It was made the capital of the Eastern Roman Empire in 327 A.D. by Constantine the Great. But soon it was named Constantinople after his name.

The history of the Byzantine empire must begin with the era of Constantine. Constantine was followed by more than seventy rulers who graced the imperial throne of Constantinople before its fall in 1204 A.D. Theodosius I (379-395) who came to power in 379 A.D. made Christianity the official religion of the empire. Theodosius II (408-450) was the next important ruler of the Roman empire. He constructed the storied land walls of Constantinople. Justinian I (527-565) came to the throne of the Eastern Roman Empire in 527 A.D. He was a man of unusual ability and rare genius. He tried to restore the Roman Empire to its ancient glory and with this end in view he undertook ambitious schemes of conquest. But the chief achievement of his reign was the collection and publication of the "Body of the Roman Law." "This work, embodied all the law knowledge of the ancient Romans, was the most precious legacy of Rome to the world."* Justinian was one of the greatest builders in the world. He founded a University and rebuilt the church of St. Sophia which had been built by Constantine the Great.

Heraclius (610-641) was the next gifted emperor of the Roman Empire. He is often called the

* Myers. *A Short History of Ancient Times.*

creator of the medieval Byzantine period. It was under him that Greek became the official language of the empire. On his accession he found the empire in a disturbed and debilitated condition. The very existence of the empire was threatened by the Slaves and the Sasanians. He defeated the Iran-

Heraclius



ians in a series of brilliant campaigns and freed Syria and Egypt from Sasanian control. However, the financial strain of these wars left him unable to meet the Muslims in a favourable posture, and the recovered provinces were lost to them during the last days of Heraclius.

Syria and Egypt conquered by the Muslims

The Byzantine named after the city, Byzantium

Justinian I

Christianity

Christianity is one of the greatest religions of the world. It owes its rise to Jesus of Nazareth. At the age of thirty Jesus Christ appeared in public and was crucified in the reign of Tiberius at Antioch in Syria where his teachings were first preached by St. Paul. His followers were first called Christians as 'a term of reproach'. It was due to the efforts of St. Paul that Christianity spread from Asia Minor to Greece and Rome.

Progress of Christianity

In spite of the opposition made by some of the Roman emperors, namely, Nero and Diocletian, the Christians began to draw the attention of the State. With the accession of Constantine, Christianity achieved a great success in Rome. He gave legal recognition to the new faith and made it a State religion.

Imperial administration

Most of the Roman emperors were good administrators. The Roman system of administration as established by Augustus was theoretically a restoration of the old Republic. But in reality it was an absolute monarchy under the guise of the republican form of government. By his assumption of proconsular command and tribunician powers, Augustus became all in all in Rome and in the provinces. He divided the provinces into two classes, Imperial and Senatorial. The Imperial provinces were administered by governors who were directly responsible to the emperor. The Senatorial provinces were governed by governors appointed by the Senate. With the accession of Diocletian, "the old names of the Republic, the Consuls, the Tribunes, even the Senate itself had by this time lost all political significance." The emperor became virtually a despot.

The Sasanian Empire

It was probably before 1500 B.C. that some Ar-yan tribes came to settle on the plateau of western Iran. "The immigrants that settled in the south, near the Persian Gulf, became known as Persians, while those that took possession of the mountain regions of the north-west were called Medes."

In 539 B.C. the Chaldean empire was overthrown by the Medes and Persians under their king

Cyrus. With the fall of Babylon the power passed from the Semitics to the Aryans who were henceforth destined to shape the main course of events. Cyrus was followed by his son, Cambyses who added Egypt to his empire. After him Darius (521-484 B.C.) who ascended the throne in 521 B.C. was the greatest of the ancient Persian kings. The powers of Persian monarchy passed away with the reign of Xerxes, son and successor of Darius. In 334 B.C. Alexander the Great invaded the Persian empire and put an end to Persian rule by inflicting a crushing defeat on the reigning ruler, Xerxes.

Cyrus

Darius

The Sasanian Empire which marked a new epoch in the history of Persia came into being in 226 A.D. as a result of a national revolt led by Ardeshir against the Greek-Parthian rule. Ardeshir, son of Papak of Fars, was a vassal-king who revolted against his sovereign, Ardawan and captured the conterminous province of Karman. At this Ardawan invaded Fars and attacked his vassal, but he was defeated by the latter. In 226 A.D. the final battle was fought on the plain of Hormuz in which the Parthian army was completely defeated and Ardawan was killed. The battle of Hormuz laid the foundation of the Sasanian dynasty which ruled over Persia for four centuries.

Ardeshir was the founder of the Sasanian dynasty

Ardeshir, the founder of the Sasanian dynasty, was a great conqueror and a ruler. He aimed at establishing a centralised government. He maintained a strong standing army and kept it under the command of officials who were independent of the Satraps. Under him the ancient Persian religion of Zoroaster was revived.

Ardeshir was succeeded by his son, Shapur I in 240 A.D. Shapur was a great soldier and a successful administrator. His sculptures and other buildings, which he founded at Shuster and elsewhere, prove his devotion to arts of peace. After him the Sasanian dynasty produced a series of relatively weak monarchs.

Shapur I

Shapur the Great who ascended the throne in 309 A.D. was one of the illustrious rulers of this dy-

Shapur
the Great

nasty. He had an exceptionally long and successful reign (309-379 A.D.). Shapur the Great had to fight long with the Romans for the glory of his dynasty. Sir Percy Sykes says, "The manner in which he conducted the long fight with Rome to regain the five provinces lost by his grandfather, Narses and to secure possession of Nisibis—a struggle which he kept free from disaster—proves that he possessed not only military talent of a high order, but also a tenacity of purpose that was lacking in many members of the dynasty." His campaigns against the Huns further speak of his military and diplomatic achievement.

Nowshir-
wan the
Just

The most illustrious monarch of this dynasty was Nowshirwan the Just who was a contemporary of Justinian. He ascended the throne of Persia in 531 A.D. He was a great general and conqueror. But his fame rests chiefly on the organisation of civil administration. He took steps to eradicate the evils that pervaded the administration of the empire. His organisation of land tax, his improvement in irrigation and communication, and his creation of a standing army bear testimony to his genius as a great administrator. He was famous for his justice. Himself a devotee of knowledge, Nowshirwan was also a great patron of learning.

Khusraw
Parwiz

Khusraw Parwiz, son of Hormisdas and grandson of Nowshirwan was the last great king of the Sasanian dynasty. He came to throne in 590 A.D. and was a contemporary of the Byzantine emperor, Heraclius. "No monarch", says Sykes, "looms larger in Persian literature and art than Khusraw Parwiz, who was famous alike for his power, his magnificence, his treasures, his love for his Christian wife the beautiful Shirin, and his deep affection for his black horse Shabdiz". In his early life Khusraw Parwiz was brave and courageous, but in his old age he was tyrannical and vindictive. When the Prophet of Islam sent a messenger with a letter to him, he tore up the letter and drove the messenger out of his court. But it was during the reign of Yazdigard III (634-652) that the Persian Empire was overthrown by the Arabs.

The Persi-
an empire
overthro-
wn by the
Arabs

The religion of the Persians was Zoroastrianism. The religion of Zoroaster contributed more than any other ancient heathen religion to the culture of the world. It was not only the religion of the Persians but it also left a profound impression on the religions of the Jews and the Christians. The idea of Judaism and Christianity that good and evil are equal and permanent adversaries is probably derived from Zoroastrianism.

The impor-
tance of
Zoroastria-
nism

liyah
od

flesh, he covers himself with his skin; he makes his tent of its hair and its dung he uses as fuel. The camel is so necessary to the Arabs that Umar I once said, "The Arab prospers only where the camel prospers."* It played an important part in the early conquests of the Muslims. The Arabian horses are the finest in the world. In the 8th century Arabia used to export horses to different parts of the world. Goats and sheep are the chief property of the Bedouins.

Inhabitants of Arabia

The people of Arabia fall into two groups, viz., "the dwellers of the cities" and "the dwellers of the desert"—the Bedouins. The dwellers of the cities settle in one place and they know how to till lands and grow corn. They have their business transactions within their country as well as other countries. They are more refined and civilised than the Bedouins who do not like the idea of settled life.

The Bedouins wander from one place to another with all their belongings. In the midst of their journey they temporarily halt at places where they live in tents. They have different tastes of life. To them, sheep and camel raising, horse breeding, hunting and raiding are the only occupations worthy of a man. They have no charm for agriculture and all varieties of trade and craft. Attack, counter-attack, loot and plunder are the evils inherent in the very system of Bedouin life. They do not like to sit quietly for a long time. If a Bedouin cannot find any enemy to deal with, he gives an outlet to his irresistible urge for fighting by falling upon his own people. In this respect an Arab poet says, "Our business is to make raids on the enemy, on our neighbour and our own brother, in case we find none to raid but a brother." The Bedouins have special love for their fellow tribesmen. When a member of a tribe commits any wrong, the whole tribe not only

* P. K. Hitti, *History of the Arabs*.

endorse his action but also share responsibility with him. "We do not ask our brother", says a poet, "for reasons and explanations (for a crime) when he appeals for help." The Bedouin patriotism is neither national nor territorial but strictly tribal. Tribalism constitutes the chief feature of the social life. No tribe can command the loyalty of a member if it fails to protect him. "Be loyal to the tribe", says a bard, "its claim upon its members is strong enough to make a husband give up his wife". This tribal system provided a constant source of fighting amongst the Arabs of pre-Islamic days.

None can deny the fact that the physical feature of Arabia has an important influence upon the mind of its people. The desert land saved the Arabs from the invasion of the foreigners on the one hand and made them a nation of traders on the other. Arabia, being a tractless desert could not attract the attention of the outsiders. "This is why", says P.K. Hitti, "the Arabs have escaped foreign domination for centuries." As the Arabs are to struggle constantly with the desert, they become persevering and industrious. Their unrestricted life in the desert has also fostered in them the spirit of freedom and individualism. This love of freedom has never made them accept the domination of others. The early European historians have great admiration for the love of the Arabs. Strabo says, "The Arabians were the only people who did not send their ambassadors to Alexander, who had planned to make Arabia the seat of his empire." For these qualities, the Arabs after their conversion to Islam were able to create a vast empire and civilization in the history of the world.

Condition of Arabia at the advent of Islam

The period preceding the rise of Islam is known as *Ayyam-i-Jahiliyah* or Age of Ignorance in the history of ancient Arabia. According to P. K. Hitti, "the Jahiliyah period, which in a sense extends from the creation of Adam down to the mission of Muhammad but more particularly as used here covers the century immediately preceding the rise of Islam".

Dwellers
of cities

The
Bedouins

Influence
of geogra-
phy

Jahiliyah
period

The period was so called, because the political, religious and social conditions of Arabia were of the worst order. The pre-Islamic Arabs had no inspired prophet, no revealed book, no clear-cut religious ideology and they had no idea of the system of Government, no idea of moral and descent life. Their 'religious as well as political life was on a thoroughly primitive level'.

Political. During the age of ignorance, the whole of Arabia except certain portions of the north which were under the subjugation of the Persian and the Roman Empires enjoyed complete independence. The Arabs were divided into many tribes. Each tribe had a chief of its own, generally known as *Sheikh* to whom they owed their allegiance. Those belonging to the same tribe were on friendly terms. The relation between the members of different tribes was very hostile. The Arabs did not hesitate to go to any length, even they were ready to sacrifice their lives for the honour and prestige of the tribe. In the absence of any centralised government these tribes were always in conflict with each other at the slightest pretext and the war between the conflicting tribes sometimes continued for many years together. The battle of Basus which originated from a she-camel beating between Banu Bakr and Banu Taghlib lasted for forty years. The war of *Dahis* and *Ghabra* (name of horses) fought between the Abes and its sister tribe Dhubyan over a horse race continued for several decades. The tribal raids and wars were thus a matter of everyday life. There was no systematic law in the country. "Might is right" was the law in the land. Politically, Arabia at the advent of Muhammad (Sm.) was torn into pieces by the rivalries of its own unruly tribes, by the intrigues of its neighbouring states and by the rapacity of its Jewish colonists.

Economic. The land of Arabia was barren. There were no agricultural and mineral products. Hence the people in general were economically depressed. They earned their livelihood by tending cattle. People of a higher-status like Abu Bakr and

Division of
the Arabs
into many
tribes

In the
absence of
centralised
govern-
ment tribal
wars were
frequent

Uthman carried on inland and foreign business. They were economically better off but their numbers were few and far between. The practice of money-lending based on the system of usury was in vogue among the Jews who treated their debtors very severely.

Cultural. Though there was no educational system like that of the modern age, the Arabs of this period were not altogether devoid of culture. They were famous for their language and poetry. The language of the pre-Islamic Arabs had been so rich that it can be compared with the developed languages of modern Europe. The perfection of the Arabic language was the greatest contribution of the Age of Ignorance to emergence of Islam. P. K. Hitti says, "The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book."* Another cultural achievement of the pagan Arabs was their poetry. The poetry of the period 'was national in influence but not in spirit.' The theme of poetry was not the Arabs but the Arab tribe. In their songs and poems, the poets of the Jahiliyah period sang of their tribes, of war, of the feats of courage of their tribal heroes and, above all, of fair women and lovers. "In those days poetry was no luxury for the cultured few, but the sole medium of literary expression."† Ghalan ibn Salamah of the tribe of Taqif is known to hold once a week a literary gathering where poems were recited and where literary discussions and criticism took place. The poems of pre-Islamic Arabia are one of our important sources for the study of the history of this period. They 'throw light on all aspects of pre-Islamic Arabia'. Imarul Qays, Tarafa bin al-Abad, Harith bin Hilliza, Antara bin Shadad al-Absi and Amr bin Kulthum were some of the important poets in pre-Islamic Arabia.

Religious. With the exception of the Jews and the Christians, the rest of the Arabs were idolatrous. But the religions of the Jews and the Christians were

Perfection
of Arabic
language

Important
poets in
pre-Islamic
Arabia

* P. K. Hitti, *History of the Arabs*.

† R. A. Nicholson, *A Literary History of the Arabs*.

in a moribund condition. Their religions could not in any way contribute to the material and spiritual well-being of the Arabs as a whole.

The pre-Islamic Arabs were mainly polytheistic. They worshipped many gods and goddesses. Each tribe had its own god and goddess, and every family had its own household deity. The most important of these gods and goddesses were al-Uzza, al-Lat, al-Manat and al-Hubal who were held in high esteem by the Arabs. Yaghush, Wadd, Nasr, etc., were minor but important deities of Arabia. Al-Hubal was a special god of the Quraysh of Makkah. Al-Lat, al-Uzza and al-Manat were female deities. Among the Bedouin Arabs they represented the goddesses of the Sun, the planet Venus and Fortune respectively, but in Makkah they were regarded as the daughters of Allah. Polytheism in its worst form was practised in Arabia. The Ka'bah was the centre of Arab paganism. It has been said that idolatry was first introduced into Arabia by Amr ibn Lu-haiya who brought the great idol, al-Hubal from Hatt in Mesopotamia and placed it in the Ka'bah. There were 360 idols ranged round al-Hubal, the chief deity representing in the form of a human being. Every year men from different parts of the country used to come here to pay homage to their gods. During this time a big fair was held in Arabia and the fair was called the "fair of 'Ukaz." Besides idol worship, the Arabs worshipped the sun, the moon, the star and the air. They had fallen so low that they would worship "pieces of stone, tree and sand-heap". "The kissing of the Black Stone and the circumambulation of the Ka'bah which form the important items in the rites of the Muslim pilgrimage are legacies of the pre-Islamic practices." Human sacrifices prevailed and beliefs in spirit's (Jinns), fairies and oracles were universal in Arabia. They did not believe in the Oneness of God, the immortality of human soul and the Day of Judgement. Only a section of the people of Madinah called Hanif believed in a vague monotheism. Waraqah bin Naufal and Zayd bin Amr belonged to this section.

Social and Moral. In an age of darkness, the Arabs were endowed with courage, dogged tenacity,

Beliefs and
practices in
pre-Islamic
Arabia.

wonderful memory, sense of self-respect, feeling of freedom, love and allegiance for the tribe and tribal leader, simplicity, generosity, hospitality and last but not the least the knack for poetry. But these good qualities were outweighed by bad ones. During this dark age, the firmament of Arabia was overclouded with injustice, vice and superstition.

Good qual-
ities out-
weighed
by bad
ones

The position of women there was worse than that of the women of any other country in contemporary history. The pre-Islamic Arabs regarded their women as chattels and looked upon them with bitter contempt. Women had no rights and no social respect. A man could marry as many wives as he liked and could divorce as he wished. When a father was informed of the birth of a daughter, his face would turn pale with grief and anger. Sometimes the father buried her alive in spite of her soul-harrowing cries. Many a father killed his female children for fear of poverty as it is stated in the Holy Quran:

Position of
women

Killing of
daughters

"And kill ye not your children for fear of poverty. We provide them with livelihood and you also, surely killing them is a heinous sin."

Polygamy and polyandry were prevalent among the Arabs. Besides, "a plurality of wives, a man could have unlawful relations with a number of sweet hearts. Married women were allowed by their husbands to conjugate with others for the sake of offspring." Girls of coquetting disposition often used to go to the outskirts of the city where they allowed the menfolk to take full liberty with them. Stepmothers were married to their sons and sometimes sisters also used to be married with brothers. Women were not entitled to have the share of the property of their deceased husbands, fathers and other relations. Such a miserable and obnoxious life women were leading before the advent of Muhammad (Sm.) who lifted them up from the depth of lowliness to the position of respect and dignity.

Fornica-
tion and
adultery

Slavery was in vogue among the Arabs. They treated the slaves most inhumanly, possessing the

Condition
of slaves

authority of life and death over them. Marriage among the slaves themselves was not legal and free marriage was prohibited under frightful penalties.

Necessity of
the advent of
Muhammad
(Sm.)

The society of Arabia was steeped in vice, superstition and barbarism. The Arabs were so much given to superstitions that they would not undertake any work whatsoever before they consulted their idols through the help of oracles constituted by arrows. Human sacrifices at the altar of the temples were not infrequent. Social inequality, persecution, drinking, gambling, plundering and other heinous vices were rampant among them. The moral and material condition of Arabia in particular and that of the rest of the globe in general was so deplorable that it could not but call for divine interference. The conditions which operated before the birth of Jesus Christ nearly seven centuries before, now operated with greater forces and vehemence. Hence was the advent of Muhammad (Sm.) in the soil of Arabia, because, of all the countries of the world, her conditions—political, religious and social—were the worst.

Thus when the whole of Arabia was groaning under oppression and torture, injustice and cruelty, vice and superstition Muhammad (Sm.) appeared as a blessing to the Arabs and the whole universe.

PART II

THE RISE OF ISLAM AND THE CALIPHAL STATE

CHAPTER III

EARLY LIFE OF THE PROPHET

Parentage of Muhammad (Sm.)

The Quraysh family was a famous branch of the Ismailite Arabs. There was a powerful man named Fihr who was descended from Ismail. Fihr's another name was Quraysh and hence all his descendants are called Quraysh after him. In the 5th year of the Christian era, one of the descendants of Fihr, Qusayy by name united all the tribes of the Quraysh and took possession of Hijaz and the charge of the Ka'bah. For the convenience of administration he built a Counsel Hall (Dar un-Nadwa) where the leaders of the Quraysh used to assemble from time to time for public business. Qusayy proved himself a capable administrator by supplying food and water to the pilgrims during the period of pilgrimage.

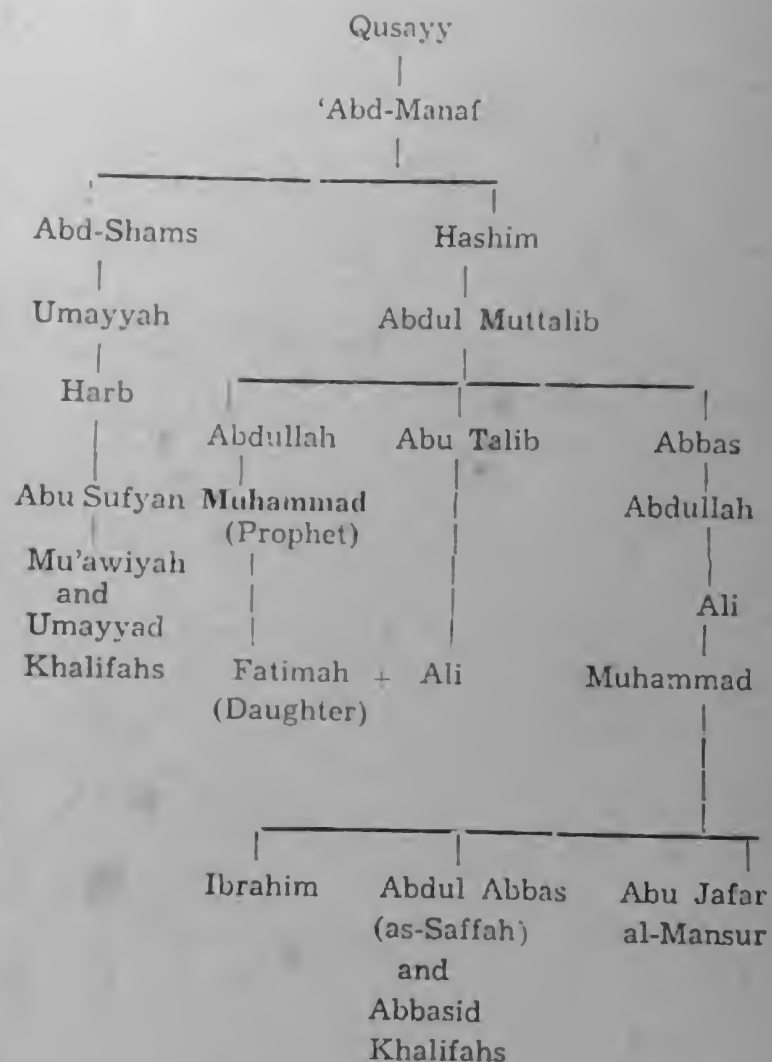
The
Quraysh

Qusayy
made
himself
master
of Hijaz

After the death of Qusayy, his son Abd-ud-Dar became the ruler of Hijaz and more specially of Makkah. But on his death there arose a dispute over the administration of Hijaz between his grandsons and the sons of his brother, Abd-Manaf. It was ultimately decided that Abd-Shams, son of Abd-Manaf, would be in charge of the revenue and the grandsons of Abd-ud-Dar were to look after the military. But sometime after this arrangement, Abd-Shams gave up the responsibility of administration to his younger brother Hashim, who was fit to shoulder the task. Hashim was the popular figure in Arabia for his bravery and generosity. But Umayyah, son of Abd-Shams, became envious of his uncle's position and power. He challenged the right of Hashim as to his success in the open field but he had to admit defeat and according to the decision of the judges he was banished from the country for ten years.

Rivalry
between
Hashim
and Umayyah

GENEALOGICAL TABLE OF THE PROPHET



Hashim, the great grandfather of Muhammad, married a lady of Madinah and the result of this marriage was a son named Shabih. On the death of Hashim, his brother Muttalib brought Shabih to Madinah. The people of Madinah thought that Shabih was the slave of Muttalib and so they called him through mistake 'Shabih Abdul Muttalib'. The latter name is now known only as Abdul Muttalib in the history of Islam.

Shabih, son of Hashim, is known as Abdul Muttalib

The generosity and fair mindedness of Abdul Muttalib won for him an undisputed position among the Quraysh who recognised his overlordship. But Harb, the son of Umayyah, refused to accept his supremacy. The decision of the judges again went against him as it did in the case of his father. Thus, there sprang up a jealousy between the Banu Hashim and the Banu Umayyah and the struggle for power between the two in the subsequent generation had its root in the past.

Jealousy between Banu Hashim and Banu Umayyah

Abdul Muttalib, an old man of nearly seventy, had several sons and daughters. When he was ruling over Hijaz, Abrahah, the Christian chief of Yaman invaded Makkah and the house of Ka'bah. On the occasion of his march towards Makkah, the chief rode on the elephant and as the Arabs had never seen before such an animal, the year (570) in which the invasion took place is known in history as the Year of Elephant. The army of Abrahah 'was destroyed partly by an epidemic and partly by a terrible storm of rain and hail.' Prior to this event Abdul Muttalib took his youngest son, Abdullah to the house of Wahhab, the chief of the Banu Zohra clan, and there he gave his son in marriage to Aminah, the daughter of Wahhab.

Abraha's invasion of Makkah

Abdullah's marriage with Aminah

Abdullah remained with Aminah only for three days at her father's house. He then left his wife and started for Syria on a mercantile expedition. On his way back he fell ill at Madinah and died there, leaving behind him five camels, a flock of goats and Umm Aiman, a slave girl. This little property Muhammad (Sm.) inherited from his father. Both Abdul Muttalib and Aminah were very much

Death of Abdullah

Jany & Shahly

shocked at the death of Abdullah. Aminah was then in the family way.

Birth and early life of Muhammad (Sm.)

Birth of
Muhammad

The widowed Aminah gave birth to a son on Monday, the 12th Rabi-ul-Awwal, 570 A.D. The child was named Muhammad (Sm.) by his grandfather and Ahmad by his mother. Both these names are mentioned in the Holy Quran.

Halima
entrusted
with the
charge of
Muhammad

According to the custom of Arabia the charge of the child's upbringing was entrusted to Halima, a woman of the Bani Sa'd. Muhammad (Sm.) began to grow up in the lap of Halima. For five years he had to live with her among the Bani Sa'd. During these five years his speech was formed upon one of the purest models of the beautiful language of the peninsula. As such it was his pride in after days to say, "Verily, I am the most perfect Arab amongst you; my descent is from the Quraysh and my tongue is the tongue of the Bani Sa'd". Muhammad (Sm.) ever retained a grateful impression of the kindness of the Bani Sa'd. He had the highest respect and regard for Halima and he did not fail to show it when the latter visited him after his marriage with Khadijah.

Death of
Aminah

In the sixth year of his life Muhammad (Sm.) was sent to the care of his mother. The noble lady, in order to show her boy to the maternal relatives of his father, set out for Madinah along with her slave girl. Arriving at Madinah she alighted at the house where her husband had died and been buried. But on their way back to Makkah, they reached a place named al-Abwa where Aminah fell sick and died. After her burial there the orphan was carried back to Makkah by Umm Aiman who was a faithful nurse of the child.

Death of
Abdul
Muttalib

In his seventh year, Muhammad (Sm.) began to feel the desolation of the orphan state. The charge of the orphan was now undertaken by Abdul Muttalib whose guardianship lasted only for two years. The would-be-world-Prophet was thus bereaved of his parents and grandfather at a very tender age.

After 'Abdul Muttalib the sole charge of the orphan was placed on his uncle Abu Talib who faithfully and kindly discharged his duties. His fondness for the lad was so great that he made him sleep by his bed, eat by his side and go with him wherever he walked abroad. This tender treatment was continued till he emerged from the helplessness of childhood. As his uncle was not solvent Muhammad (Sm.) had to work for his bread. He had often to tend flock of sheep and herd of camels on the neighbouring hills and valleys. From his childhood his sensitive nature was alive to the sufferings of the poor and the distressed. He was of a meditative turn of mind and loved solitude. Sweet and amiable in nature he was honoured and loved by his own people. His strict adherence to truth, his scrupulous honesty, unflinching faith and stern sense of duty earned for him the title of *Al-Amin*, 'the Trusty'.

Muhammad
under Abu
Talib

Al-Amin

At the age of twelve Muhammad (Sm.) accompanied his uncle for business to Syria. There he met with a Christian saint name Bahira who took Muhammad (Sm.) for the last Prophet and spoke highly of him. During this time a 'sacrilegious' war broke out at the fair of 'Ukaz' in which all tribes of Arabia were involved. The Hashimites of Arabia were also engaged in this war. In one of the battles Muhammad (Sm.) attended upon his uncle Abu Talib. He marked the stages of the war as an observer. When he found that thousands of lives were going to be swept away by the internecine war, he formed a peace committee named *Halful Fuzul* with the help and co-operation of a band of energetic youths. The object of this committee was to maintain peace and order and to establish cordiality among the different tribes in Makkah.

Journey to
Syria

War at the
Fair of
Ukaz

Peace
committee
formed

Muhammad (Sm.) and Khadijah

The fame of Muhammad (Sm.) had spread by this time throughout Arabia. Khadijah, on hearing of the sincerity and truthfulness of Muhammad (Sm.), invited him to her house and requested him

Muhammad
(Sm.) in-
charge of
Khadijah's
venture

Muham-
mad's
marriage
with
Khadijah

Khadijah
first believ-
ed in
Muham-
mad's
mission

Mount
Hira

to take charge of her business. Muhammad (Sm.) with the consent of his venerable uncle, went to Syria in charge of Khadijah's venture. After his departure the mind of Khadijah was filled up with the thought of Muhammad (Sm.) She had all this time been waiting for his arrival. In Syria Muhammad (Sm.) made great profit by his honesty and intelligence and added to the fortune of Khadijah. When he came back and stood before her, she was much impressed by the charming personality of her agent. The noble widow was then 40 years of age. She had been twice married and had borne two sons and a daughter. The leading men of the Quraysh sought her hand in marriage but she rejected all their offers. The tender emotions excited by the visit of Muhammad (Sm.), however, overpowered her resolution. She wanted to marry him and the marriage was performed with the consent of his uncle. Then Muhammad (Sm.) was twenty-five. This was a happy and fortunate union. Khadijah fully appreciated the noble genius and commanding personality of Muhammad (Sm.). She allowed him to enjoy his leisure hours undisturbed and free from care. In moments of depression and sadness, she proved a never-failing source of solace to him. Muhammad (Sm.) said later in his life that when nobody believed in his mission, Khadijah believed in him, when he was friendless she befriended him, and when he was helpless, she helped him. When he was fifty, Khadijah passed away from this land of living to the land of bliss. With her he lost a faithful friend and a sincere guide. He had several children by her, but they died in infancy except the daughters, only the youngest of whom Fatimah, wife of Hazrat 'Ali, lived to see the great events of her father's life.

After his marriage with Khadijah, Muhammad (Sm.) used to go to a cave of mount Hira, not far from Makkah and spend a month every year in meditation. One night as he lay in the cave, wrapped in his Arab mantle, a voice spoke to him and bade him read. He trembled with awe and said that he could not read. When a third time the voice order-

ed him to read, he read in the name of Allah. Thus the Holy Quran was first revealed to Muhammad (Sm.) in the month of Ramadan.

Revelation
of the
Quran

Preaching of Islam and hostility of the Quraysh

On receiving prophethood at the age of forty Muhammad (Sm.) began to preach his mission among the misguided citizens of Makkah. His message to the people was: 'God is One. He is the Maker and Creator. He is the Giver of Life and the Bringer of Death. There is none like Him.' He said that people should give up idol-worship. He also asked them to be charitable, to be kind and sympathetic. He emphasised the Unity of God (*Tawhid*) which is the corner stone of the religion of Islam. His wife Khadijah was the first who gave up idolatry and accepted his mission. Then came Ali, Abu Bakr, Uthman, Abdur Rahman, Zayd, Az-Zubayr and Talha under the banner of Islam. As time went on the number began to increase and within three or four years the number of converts to the new faith amounted to nearly forty souls.

Preaching
of Islam

The success of Muhammad (Sm.) was an eye-sore to the Quraysh. At first they laughed at him. But when he showed his earnestness and determination in teaching and preaching the message of God they began to ill-treat him and his followers. "The opposition of the ruling families of Mecca", says Joseph Hell, "was not so much against the new teachings of Islam as against the social and political revolutions which they sought to introduce." The preaching of Muhammad (Sm.) struck at the root of their beliefs by denying all the old gods. They were reactionary people and could not think in terms of any change of their existing religion and society. There was a priest-class among the Quraysh who thought that the rising power of Islam meant their own doom and destruction. Taking advantage of the ignorance of the people they were achieving their own ends. But Islam would be a barrier and so they instigated the Quraysh against the Prophet. The House of Ka'bain was entrusted to the care of the Quraysh family. This was a source of income to them, but

Hostility
and its
causes

they became afraid that if the religion of Muhammad (Sm.) were preached among the idolaters it would give blow to them.

Oppression
on the new
converts

The brunt of their wrath fell upon the converted slaves and strangers, the weak and poor of the lower classes who had no patron or protector. These people were seized and exposed to the scorching gravel of the valley to the intense of the midday sun. Muhammad (Sm.) himself was safe under the shadow of his respected uncle Abu Talib who generally acknowledged the claims of the kinsmen. Abu Bakr and those who could claim affinity with any powerful family of Makkah were generally secure from personal injury.

First emigration to Abyssinia

Emigrants
received
cordially
by the
king of
Abyssinia

Inhuman oppression and torture on the Muslims touched the tender heart of the Prophet who advised his followers to seek shelter in a foreign land. Abyssinia was well-known at Makkah as a mart for the goods of Arabia. In the 7th month of the 5th year of Muhammad's mission, eleven men and four women including Uthman and his wife set out for Abyssinia. The emigrants were cordially received by the king of Abyssinia. When the Quraysh leaders heard this, they followed them. But the emigrants had already gone beyond their reach. Thereupon the chiefs of the Quraysh sent a delegation to the king of Abyssinia with a request to expel the Muslims from his kingdom. Najashi, the king of Abyssinia heard both the sides and was highly impressed by the ideal of the Muslims. He allowed the Muslims to live there peacefully. The Quraysh delegation went back to Makkah unsuccessfully.

On this occasion the emigrants were few but the part they played was of deep importance in the history of Islam. This emigration to Abyssinia convinced the Quraysh of the sincerity and resolution of the Muslims who were ready to undergo any loss and hardship rather than abjure the faith of Muhammad (Sm.). The Muslims further regarded peril and exile in the cause of God as a privilege and dis-

inction. But the most important result of the emigration was that the Muslims of Makkah now knew that there was a place where they could seek shelter and protection from the persecutions of the Quraysh. It ultimately gave birth to the idea of greater Hijra, the emigration from Makkah to Madinah. The immediate result of the emigration was increased troubles for the Muslims. The leaders of the Quraysh were now furious due to their failure in Abyssinia.

Importance of
the emi-
gration to
Abyssinia

Second emigration to Abyssinia

After staying two months in Abyssinia, the emigrants came back to Makkah. The Quraysh became jealous of the gradual success of Islam and they now began to redouble their persecution on the Muslims. The Prophet again advised his followers to take refuge in Abyssinia. The number on this occasion was 101, of which 18 were women.

Persecu-
tion on the
Muslims
increased

At the rapid success of Muhammad (Sm.) the Quraysh became frightened. They approached Abu Talib for compromise on condition that Muhammad (Sm.) should give up his mission. When Abu Talib brought this to the notice of Muhammad (Sm.) he replied, "O my uncle, if the sun is placed on my right hand and the moon on the left, I will not give up the mission."

Attempt
for compro-
mise

In the sixth year of Muhammad's (Sm.) mission Hamza and Umar embraced Islam. Their conversion to Islam was a triumph for Muhammad (Sm.) and his faith. Thus when the influence of Muhammad (Sm.) began to grow day by day, the Quraysh entered into a league, in the 7th year of the Mission, against the Hashimites. They proclaimed a total boycott and the Hashimites including the Prophet were compelled to retire into the secluded quarter of the city, known as the *Sh'ib* (quarter) of Abu Talib. During this period the Hashimites found themselves cut off from the supplies of corn and other necessities of life. This state of affairs continued for three years. The Prophet was put to a severe test but he never lost his confidence in God.

Boycott of
the
Prophet
by the
Quraysh

to Yathrib was born in the heart of the Prophet. But there were other causes which compelled him to leave the land of his birth for Yathrib.

The Hijrat

Natural
environ-
ment of
Makkah
and Madinah

Makkah is a barren and hilly tract. The influence of this city had a profound effect on its people. The dwellers were generally ill-tempered and unable to think deeply and deliberately over anything of great importance. Yathrib, on the other hand, was a fertile land and produced various kinds of vegetables. The climate was not so extreme as that of Makkah. People were tender-hearted, considerate and thoughtful. So, Islam could find a more suitable ground at Madinah than at Makkah in its early period of expansion. This expedited Hijrat all the more.

Psycholo-
gical
factor

It is common human psychology everywhere in the world in every age that prophets are not adored in their own countries. So it was in the case of the Prophet of Islam. He was despised and hated by his own people in Makkah but he was earnestly requested by the Madinites to go to their city.

Priest
class and
Quray-
shite aris-
tocracy

The priest class and the Qurayshite aristocracy stood as the greatest bar on the way of progress of Islam. They thought that Islam's success meant their own doom and destruction. So, they opposed Islam vehemently from its very birth. But in Madinah there was no priest class as in Makkah nor any tribe of religious aristocracy like the Quraysh. So, it was easier to preach Islam there with a better success than in Makkah.

Invitation
of the Aws
and the
Khazraj

There were also political causes for the migration. The city had long been devastated by internal war. The Banu Aws and Banu Khazraj were at feud with each other. The sanguinary conflict of Boath which had been fought between the two had weakened and humiliated one of the clans without materially strengthening the other. Thus the city was kept in constant disorder and unrest. In the circumstances, the ever conflicting Aws and Khazraj were seeking a strong personality to mediate bet-

ween them and establish peace in the land. The politics of Makkah and the history of Hazrat Muhammad (Sm.) were well-known at Yathrib and hence they invited him to their land. Moreover, occasional inter-marriages took place between the holy cities. Hazrat Muhammad (Sm.) had the blood of Khazraj in his veins through the marriage of Hashim with a lady of Yathrib and a favourable interest was at least secured among the members of that tribe.

Relation
between
Muham-
mad and
Madinah

The Jews were then living at Yathrib. They were informed of the coming of a Prophet as a zealous supporter of their Scriptures and as Muhammad (Sm.) claimed to be so, they were eager to receive him in their midst. Thus the ground had been prepared for the Prophet long before he left for the city.

Eagerness
of the
Jews to
receive
the
Prophet

The death of Abu Talib and Khadijah made Muhammad (Sm.) helpless in Makkah. Abu Talib was the tower of defence to the Prophet and during his life-time the Quraysh, though they occasionally put him to difficulties, had not ventured to threaten him to death. The sudden death of Abu Talib afforded the Makkans an opportunity to perpetrate inhuman atrocities on the Prophet. This aggressive attitude of the Makkans constituted an important factor for the migration.

The
aggressive
attitude
of the
Makkans
constituted
a factor
for migra-
tion

Thus the continued hostility of the Quraysh ultimately compelled the Prophet to look elsewhere for the propagation of his faith. He ordered his followers to migrate to Yathrib. The Muslims began to sell their property and to migrate in small groups. When the Quraysh got wind of this, they became furious and planned to murder the Prophet. Muhammad (Sm.) was warned of this danger in time. He with Abu Bakr and 'Ali had been waiting at Makkah for the divine command. When danger reached the climax and the order of God came, he decided to migrate to Yathrib.

It was the result of deep deliberation that this migration was undertaken. He slipped away in the dusk of evening with Abu Bakr placing 'Ali on his bed and took shelter in the Thawr cave, not far

CHAPTER IV

THE PROPHET AT MADINAH

Activities of the Prophet

The Prophet Muhammad (Sm.) and his followers were warmly received by the people of Yathrib who changed the name of their town to *Madinat-un-Nabi*, the city of the Prophet, in appreciation of the event. The first thing the Prophet did at Madinah was the building of a mosque, in the construction of which he himself worked as a common labourer with others. The Mosque in which the Muslims began to meet to say their prayer collectively served as "the first drill ground of Islam". After establishing himself at Madinah he brought down his family there.

Yathrib
changed
into
Madinah

State of parties at Madinah

At the time of the Prophet, Madinah was inhabited by different sections of people. Let us have a glance at each of them.

The faithful followers of Muhammad (Sm.) who had forsaken their beloved birth place and had followed him to Madinah were known by the title, *Muhajirun* or 'Refugees'. The devotion of the *Muhajirun* to the Prophet was unbounded. They had abandoned the ties of kith and kin and had braved all sufferings and trials in the cause of Islam.

Muhajirun
or Refugees

The new converts of Madinah who helped the Prophet through thick and thin received the title of *Ansar* or 'Helpers'. They cordially received the Prophet in their midst and according to their promises at 'Aqabah stood by his side both in weal and woe. The *Ansar* took active parts in all engagements and on several occasions made tremendous financial sacrifices for the cause of Islam. They provided the Refugees with houses and property. The brotherhood between the *Ansar* and the *Muha-*

Ansar or
Helpers

jirun became so cordial that they could inherit each other's property in the event of death. The *Ansar* contributed largely to the success of Islam. In appreciation of their services, the Prophet advised his chief companions to take special care of the *Ansar* as regards their need, claims and rights.

The Madinite idolaters remained silent at the beginning of his arrival and it seemed that the whole body of the citizens, unbelievers as well as converts, were ready to protect the Prophet. But with the rise of Islam as a separate power, the idolaters became jealous of his position. Abdullah ibn Ubayya, the most powerful citizen at Madinah, aspired to the sovereign power. Everything was ripe for him to capture the reins of power, when the arrival of the Prophet upset his designs. There were other people who did not like the extension of his rule. But the popular enthusiasm compelled them to make a nominal profession of Islam. These people were working secretly against the Prophet. Hence they were called the Disaffected (*Munafiqun*). This class of people was more dangerous than the open enemy. The Prophet had to keep a vigilant watch over them.

The Madinite
idolaters

The Dis-
affected

The Jews of Madinah were on a different footing. They joined with the Madinites in a welcome to Muhammad (Sm.) The Prophet, at the beginning, acknowledged the divine authority of their religion, and had even rested his claim upon the evidence of their Scriptures. In order to maintain friendly relation with the Jews, the Prophet even adopted some of their customs and ceremonies. The Jews at first thought that they would be able to win over Muhammad (Sm.) to their party. But when they found that their hopes were not to be fulfilled, they gradually withdrew their support and became the arch enemies of Islam.

The Jew

On his coming to Madinah the Prophet devoted himself to the organisation of the State. The old inhabitants of Madinah, the *Aws* and the *Khazraj* fell out among themselves. Taking advantage of their weakness the Jews who had established them-

Political
state of
affairs at
Madinah

selves in the northern part of Hijaz, exploited them for their self-interest. The Jews were divided into three branches, namely, Banu Qurayza, Banu Nadir and Banu Qainuka. The Banu Qurayza and Nadir were siding with the Aws and the Banu Qainuka with the Khazraj. This diplomatic hostility resulted in the battle of Boath which had weakened one without strengthening the other. Thus the citizens of Madinah lived in constant anxiety and suspense. Such was the political condition of Madinah when Muhammad (Sm.) made his appearance among them.

Establish-
ment of
brother-
hood
between
the Ansar
and the
Muhajirun

The
Charter

Political Institutions. The Prophet at first abolished the tribal distinction and grouped the inhabitants of Madinah under one general name Ansar or Helpers. In order to unite the Ansar and the Muhajirun (Emigrants) in closer bonds, the Prophet established a brotherhood between them. He also fully realised the truth that the foundation of the Islamic empire would be very weak unless it was based upon the goodwill and support of all sections of people. Toleration of the others' religion is essentially necessary where different races live together. In this respect his policy was "Live and let live others". He wanted to organize the commonwealth upon a proper basis. With this object he had granted a Charter which is commonly known as the 'Constitution of Madinah' by which blood-feud was abolished and all rights were granted to all sections of people, especially the Jews who lived in and about Madinah. The main provisions of the Charter are the following:

Provisions
of the
Charter

(1) All the communities signing the Charter would form the common nationality. (2) If any of the signatories was attacked by an enemy, others would defend him with their combined forces; but (3) none of the nationality should come into terms by any sort of secret treaty with the Qurayshite or should give shelter to any of the Qurayshite or should help them in any of their designs against the Madinites. (4) Muslims, Jews and other communities of this Republic should be free to profess their own respective religions and perform their religious

ceremonies. Nobody could interfere in it. (5) 'Individual and personal offence of a trivial nature of any non-Muslim would be treated as such and no general liability would fall on the community to which the offender belonged.' (6) The oppressed should be protected. (7) Henceforth bloodshed, murder and violence should be *Haram* (abominable) in Madinah. (8) Muhammad (Sm.), the Prophet of God, would be the President of the Republic and by virtue of it would be the highest Court of Appeal in the land.

The importance of the Charter lies in the fact that it may be regarded as the First Written Constitution in the annals of the world. Before the Prophet of Islam many rulers ruled but none gave such a Written Constitution to his people. The Charter may also be called the Magna Charta of early Islam. It announced the great principles of civic equality, freedom of worship and religious tolerance. It was Muhammad (Sm.) who for the first time realised the importance of the people's co-operation and goodwill in the administration of the country. The Charter proves that Muhammad (Sm.) was not only a religious preacher, but also one of the greatest statesmen the world has ever produced. In this connection W. Muir says, "It reveals the Man in his real greatness—a master-mind, not only of his own age, but of all ages." The provisions of this Charter show that he not only strengthened his hands against the Quraysh but also established his paramount position in the city of Madinah.

Importance
of the
Charter

Religious Institutions. The Muslims at first were privately invited to the mosque as it was dangerous to excite the enmity of the idolaters by openly calling believers to prayers. A special meeting was called under the guidance of the Prophet. At this meeting several proposals were made which were found unsuitable by the Prophet. Umar told the Prophet about a dream in which he was instructed in the text of the *Azan*. The Prophet was convinced and he introduced a better system of calling people to prayer by the utterance of what is called *Azan*. Bilal was the first man who was instructed to call the faithful to prayer. Henceforth five times of daily

Azan in-
troduced

Change of
Qiblah

prayer were fixed. Abolition had by this time become the necessary preliminary to prayer. At mid-day of Friday the service took a more public form at which the believers as a body were expected to attend. Jeruzalem was the first *Qiblah* of Muhammad (Sm.), but when Muhammad (Sm.) found that Islam could not go hand in hand with Judaism he, with the divine order, changed his *Qiblah* and thenceforth Jeruzalem was abandoned for the Ka'bah as the *Qiblah* of Islam.

Fasting
thence-
forth
observed

The Jews were foretold in their Book of the coming of a Prophet and when Muhammad (Sm.) came to Madinah they recognised in him the promised Prophet. But soon after they rejected him out of jealousy and blindness. Muhammad (Sm.), after his coming to Madinah, saw the Jews keeping the Great Fast of atonement and he readily adopted it for his own people in order to bring his religion into harmony with the Jewish rites and ceremonies. But when he cast off Judaism and its customs, this Fast was superseded by another. Accordingly about a year and a half later, the divine command was promulgated that the month of Ramadan was to be observed thenceforward as one of fast. As soon as the moon of the following month was seen, the restriction was to cease and the day following was to be celebrated as a festival called the *Id-al-Fitr*. Shortly after another great festival, viz., the *Id-al-Azha* or the Day of Sacrifice was established.

Id-al-Fitr
and
Id-al-Azha

Social Institutions. The rite of circumcision was in vogue among the Arabs as an Abrahamic ceremony. The Prophet continued this practice for his own people. Subsequently, laws regarding remarriage, divorce and inheritance of property were introduced and drinking, gambling, plundering and other heinous practices were abolished. Thus, when the Prophet was absorbed in organising the State of Madinah, the war drum was sounded from a certain quarter of Arabia.

Battle of Badr

There were several factors which involved the Prophet in a series of battles with the Quraysh. Of

these the battle of Badr was the first and the most important.

Causes of the Battle. Muhammad (Sm.) was now the absolute ruler of Madinah. During the first six months at Madinah he was left undisturbed. But the growing power of Muhammad (Sm.) aroused the jealousy and enmity of the Quraysh who were now bent upon doing harm to Muhammad (Sm.) and his followers. Their wrath also fell upon the Madinites who gave shelter to the Prophet and his disciples in their city. They declared them as rebels and wanted to punish them along with the Prophet. They were seeking opportunity for the object, when a chance came from a certain quarter of Madinah. Though the people of Madinah accepted the mission of Muhammad (Sm.), yet doubt and jealousy possessed the hearts of many. They could not tolerate the supremacy of Muhammad (Sm.) and were working under-ground for the expulsion of the Prophet from their own land. They now joined with the Quraysh under the leadership of Abdullah ibn Ubayya whose hope of becoming master of the land was frustrated with the coming of the Prophet. The co-operation of the disaffected Muslims of Madinah began to enhance the strength of the enemy. The Jews also began to conspire with the Quraysh secretly in order to check the growing power of the Prophet. Besides, the Quraysh often used to plunder in the outskirts of Madinah. The Prophet sent a party consisting of nine members under Abdullah ibn Jahsh to keep an eye on the movements of the enemy. The party suddenly rushed upon the caravan of the Quraysh at Nakhlah near Makrah and in a skirmish killed Amr bin Hazrami, a leader of the Quraysh. The incident of Nakhlah made the enmity worst between the two. At that time a rumour spread that the caravan of Abu Sufyan was attacked by the Muslims when the former was returning from Syria. At this the Quraysh under the leadership of Abu Jahl sent a vast army to attack Madinah. When the Prophet was apprised of this he summoned a council of war in which he decided to attack the caravan of Abu Sufyan on its way home from

Growing
power of
the
Prophet
was an
eye-sore
to the
Quraysh

Shelter
given to
Muham-
mad and
his follow-
ers by the
Madinites
excited
the wrath
of the
Quraysh

Conspira-
cy of the
Jews

Incident of
Nakhlah
hastened
the war

Syria. Thus the war between the Quraysh and Muhammad (Sm.) became unavoidable.

Events. Both the Prophet and the Quraysh were now advancing towards Badr, a few miles off from Madinah. According to al-Waqidiy, a site was selected by the Prophet for massing the Muslim army in such a way that if and when the enemy advanced for battle, the rising sun would not shine in the eyes of the Muslims. Probably he camped somewhere in the neighbourhood of the hill of al-'Arish. In order to cut the water from the enemy, who camped further to the south on the "Yonder Bank" of the valley, several big pits were dug and the water was diverted to them not only to prevent it from flowing towards the enemy camp but also to store it and make it more readily available to the Muslims.* Early in the morning of 13th March, 624 the Prophet arranged his small army in files and lines. After the arrangement of the rank and file he gave some important instructions to his men. His instructions were: "Do not move to break your lines but stay on; do not commence fighting until I order; do not waste your arrows while the enemy is still beyond reach, discharge your arrows only when the target is within reach; when the enemy approaches, begin to throw stones with your hands; on his nearer approach use lances and spears, the sword being drawn only finally for hand-to-hand fighting.† Before the commencement of the war the Prophet prayed to God for his success against a vast number of army of the Quraysh. The Muslims had only 313 men to combat as many as 1,000 well-equipped soldiers in this battle.

According to Arab custom three leaders of the Quraysh named Shaiba, Utba and Walid bin Utba challenged three Muslim generals to a single combat and the challenge was accepted by 'Obaida, Hamza and 'Ali. The Quraysh leaders fought bravely but they were defeated and killed. The rest of the army took to their heels from the battle field. They were chased, were either slain or made pri-

* *Kanz al-'Ummal*, V. P. 5256

† *Ibn Hisham*, P. 443.

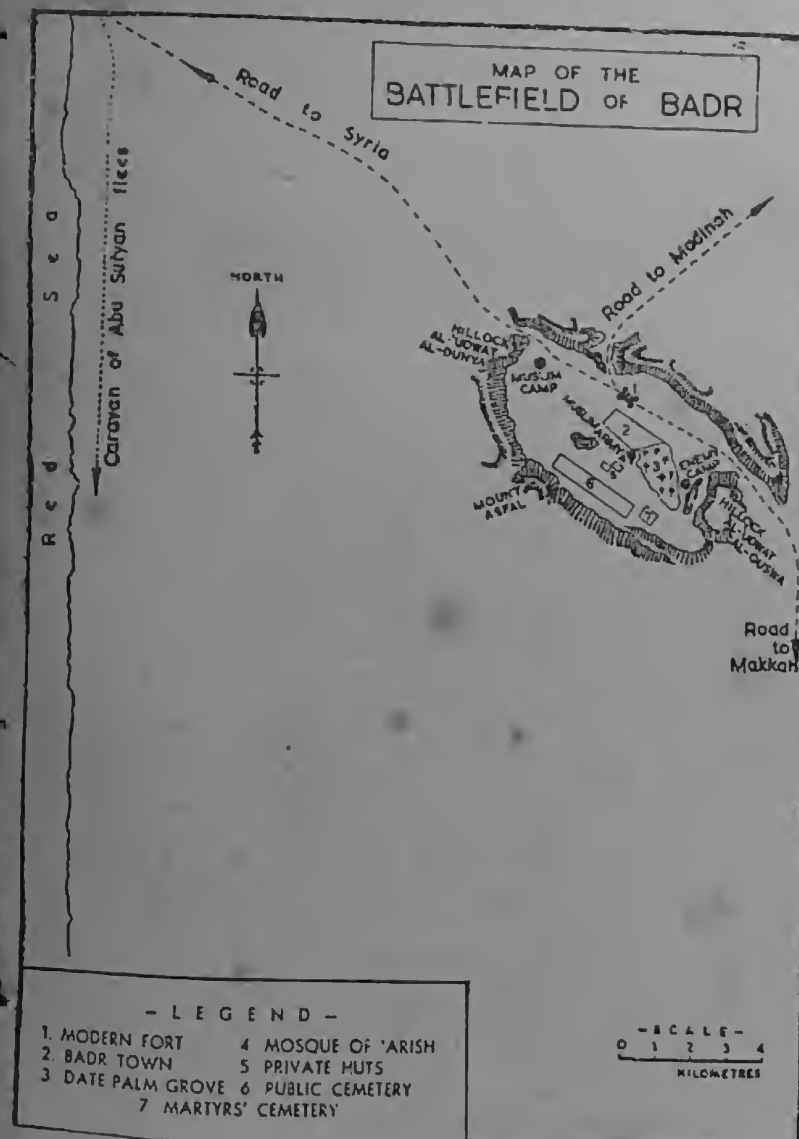
Both the
armies
advanced
towards
Badr

Respective
position of
the parties
in the
field of
Badr

Instruc-
tions of the
Prophet
to his men

Defeat
of the
Quraysh
in the
battle of
Badr

soners. Abu Jahl, the bitterest opponent of Muhammad (Sm.) was killed in the battle. The number of the slain was 70 and about the same number was



taken prisoners. The Muslim army lost only 14 of whom six were Muhajirun or Refugees and eight were Ansar.

Treatment
of the
prisoners
of war

The Prophet ordered his followers to treat the prisoners with kindness and liberality. The command did not remain unheeded; those of the prisoners who had no clothes were provided with dress, and they were fed at par with the Muslims. Some of the Muslims shared with them their own bread and contented themselves with mere dates in view of the treatment of prisoners enjoined on them by the Prophet.* The Prophet further decided to liberate the prisoners of war on payment of ransom. Four thousand *drachmas* each was fixed as the rate of ransom for ordinary prisoners.† Even the relatives of the Prophet were not exempted. Abbas, the uncle of the Prophet, certainly deserved better, for he used always to serve in Makkah as a secret agent of Islam, and constantly kept the Prophet informed of local developments. Yet he had to pay. It is pleasant to note here that the Prophet asked the literate among the prisoners only to teach ten Muslim boys each how to read and write, and this would be their ransom.¹ A few were released for their poverty on promising not to fight Muslims in future.² This generous treatment of the Muslims towards the prisoners is unparalleled in the history of the world.

A most
decisive
battle

Results. The battle of Badr is the most decisive event in the history of Islam. It decided the destiny of Islam for all times to come. If the Muslims could not achieve success in this battle, Islam might have been wiped out for ever from the face of the earth. According to R.A. Richolson, "Badr, like Marathon, is one of the greatest and most memorable battles in all history."

It contri-
buted to
the success
of the
Muslims
in later
days

The battle of Badr is indeed a conflict between the forces of light and darkness, between truth and falsehood and it proves the triumph of truth over falsehood, light over darkness. The victory at Badr over a greatly superior force inspired the Muslims with new hope and encouraged them for future success. Henceforth the Muslims ceased to be afraid

* Tabariy, P. 1337; Ibn Hisham, PP, 459-60.

† Ibn Hisham, P. 462.

1. Ibn Hanbal, Vol. 1, P. 246.

2. Ibn Hisham, P. 471.

of mere superior numbers. P. K. Hitti says, "The spirit of discipline and contempt of death manifested at this first armed encounter of Islam proved characteristic of it in all its later and greater conquests".

In this battle the power of the Quraysh was crushed and their pride was humbled down, while the influence of Muhammad (Sm.) and the power of Islam began to increase even outside Madinah. The writer in the Encyclopaedia Britannica says, "The battle of Badr is not only the most celebrated of battles in the memory of Muslims, it was really also of great historical importance. It helped immensely to strengthen Muhammad's (Sm.) position.

Power
of the
Quraysh
crushed,
while that
of the
Prophet
strengthened

The battle also produced a marvellous effect on the Jews as well as the neighbouring Bedouin tribes who came to realise that there arose an invincible power in Arabia. Hitherto the Jews did not give any importance to the Muslims. But they now began to feel the strength of the Muslims. The people dared not raise their heads against the Prophet for the time being. The battle of Badr helped the Muslims to consolidate the power of Islam in Madinah and enabled them to deal fearlessly with the unscrupulous people of the city.

Effect on
the Jews
and the
Bedouin
tribes

Battle of Uhud

The Quraysh could not forget the crushing defeat inflicted on them in the battle of Badr. Some of their leaders like Abu Jahl and Otba had been killed in the fight. Since the battle of Badr, the cry of revenge had resounded in the valley of Makkah. Abu Sufyan took a vow that he would not touch oil or women till the defeat was avenged. The Quraysh began to equip themselves for war against the Muslims. They even invited the Bedouin tribes to join them against their enemy.

Desire for
revenge

After the battle of Badr, Islam gained a firm footing at Madinah and with it the importance of the city began to increase. The rise of Madinah was an eye-sore to the Quraysh who saw in it a great menace to their political and commercial interest. Over and above, the rise of Banu Hashim under the leadership of the Prophet was intolerable to the Umayyads.

Hostility
between
the Hashi-
mites and
the Umay-
yads

Hence the conflict between the two branches of the Quraysh—the Hashimites and the Umayyads became inevitable.

The Quraysh proceeded towards Madinah

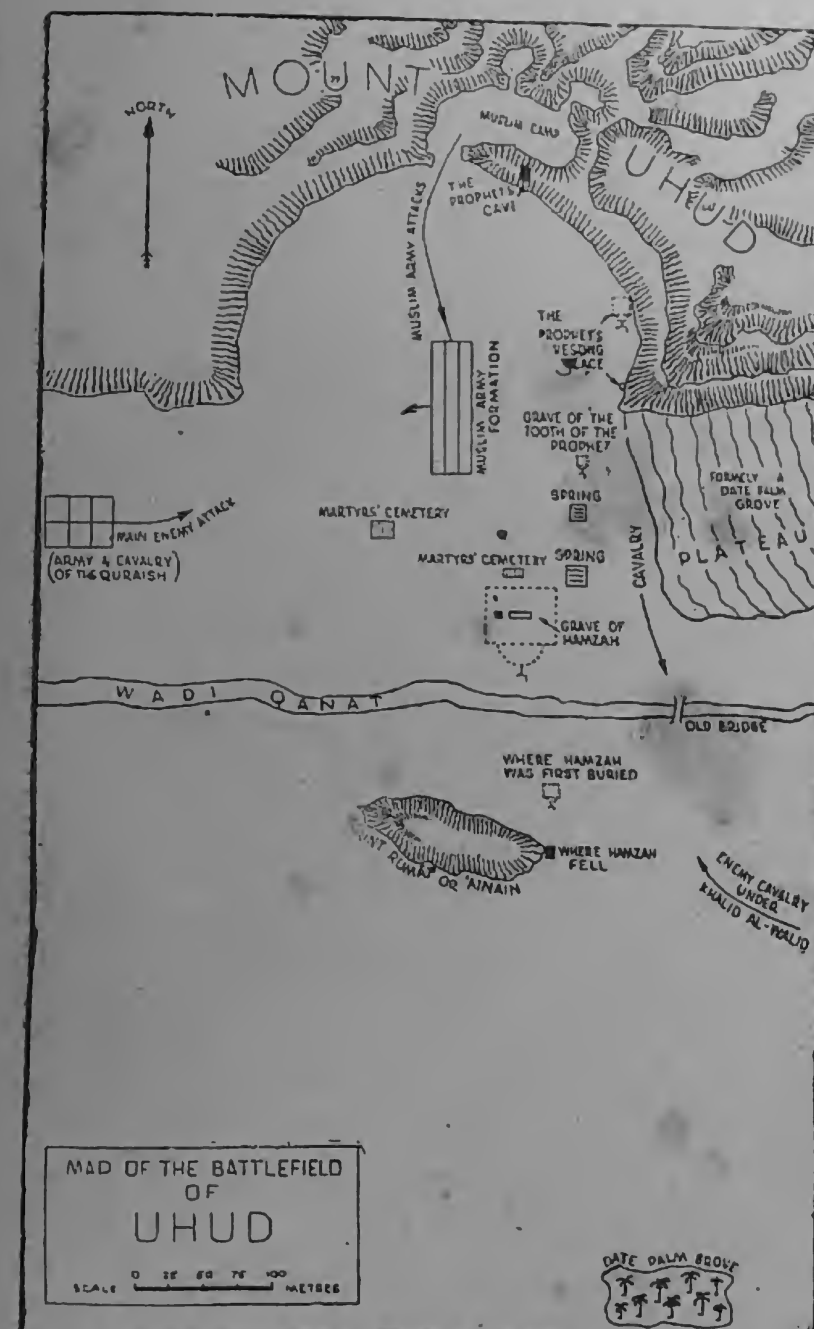
Events. In the third year of the Hijrah the Quraysh under the leadership of Abu Sufyan proceeded towards Madinah with 3,000 combatants, including 700 with coats of mail and 200 on horses. Women were also allowed to accompany their husbands in this battle. After ten days' march they reached Dhul Huleifa in the valley of Akik, about five miles west of Madinah. It was Thursday, the 21st March, 625 A.D. They encamped at the foot of the hill of Uhud.

Mount Uhud lies to the north of Madinah and it is four to five kilometres in length. Just in the middle portion, facing the town, there is a natural curve (semi-circular in shape), spacious enough to hold several thousand people. There is another open space further inside, and both of these are connected by a narrow passage. To the south of Uhud flows the Wadi Qanat, to the south of which stands the 'Ainain Hill, also called the "Hill of the Archers" (*Jabal al-Rumat*) on account of the archers posted on by the Prophet on the day of the battle of Uhud. In the spacious open ground, there are two springs.

Readiness of the Prophet for the battle

When the Prophet was informed of the movement of the Quraysh he ordered his followers to prepare. The Prophet was personally disposed to defend the city from inside and continue war therefrom. But it was not after the choice of the younger and more enthusiastic citizens. They would go forth and smite their enemies. Their ardour was so great that Muhammad (Sm.) against his better judgement at last gave way and announced his readiness to offer battle. The Muslims began to march with 1,000 strong but in course of their march Abdullah ibn Ubayy with his 300 followers deserted the Prophet and he was thus left with 700 men. There was a considerable number of women volunteers, including A'ishah, the youngest wife of the Prophet, who nursed the wounded, brought water for the thirsty and rendered other sundry services.* On Saturday

**Al-Bukhari* (56-57)



morning, the army of Muhammad (Sm.) reached the sandy plain beneath the peaks of Uhud. Next morning the Prophet marched into the curve of Mount Uhud and took his position, making the inner opening as his camp. He decided to fight in the outer curve, and accordingly made his dispositions. He appointed a batch of 50 archers to take up their positions on the 'Ainain Hill. These, in co-ordination with the small cavalry under al-Zubyr, were entrusted with the task of protecting the passage between Uhud and 'Ainain from being penetrated by the enemy from behind the main Muslim army.* The Prophet ordered the archers of 'Ainain not to leave their post until further orders. When the Quraysh came to know of the arrival of the Muslim army they advanced with their main infantry as well as half of their cavalry of one hundred horses under Ikrimah towards the Prophet. The other half of their cavalry, under Khalid bin Walid, was to go round and attack the Muslim army from behind.

The Prophet wounded in the battle

During the first phase of the battle the Muslims were gaining victory after victory. But when the battle was not yet over, the Muslims archers deserted their posts, in spite of the stern warning of their Commander, to take part in plundering, thinking that the battle was over. As a result of this the Muslim line lost form and order. The ready eye of Khalid saw the chance and attacked the Muslim army from the rear. Finding no other way, the Muslims began to run away from the battle-field. Muhammad (Sm.) tried to bring them back but failed. Just at that moment Ibn Kamia, the hero of the Quraysh, threw stones at him and broke one of his front teeth. He fell to the ground and a rumour spread that Muhammad (Sm.) was killed. He was only stunned. After a few minutes sense came to him and he was raised and helped to climb to a cave of Mount Uhud where the greater part of his army had been waiting. The joy of his followers knew no bounds when they saw their Prophet alive.

Seventy Muslims including Hamza lost their lives and twenty-three of the enemy were killed in the battle of Uhud. Hind, the wife of Abu Sufyan

* Ibn Hisham, P. 560

cut the belly of Hamza's corpse, took out his liver and devoured it to satisfy her thirst for revenge for her father, who had fallen in Badr at the hands of the same Hamza in single combat.*

The military skill and tactics of Khalid bin Walid, the untimely blowing of wind, the lack of discipline and the negligence of duties by the soldiers constituted the factors for the defeat of the Muslims in the battle of Uhud. Khalid bin Walid, a great General attacked the Muslims in the right moment when the latter left the most important strategic position of the battle-field. Their love of plunder proved stronger than their sense of duty. Moreover, the Muslims could not distinguish their friends from their enemies on account of the blowing of wind.

Causes of defeat of the Muslims

The defeat of Muhammad (Sm.) in the battle of Uhud was not a defeat in the true sense of the term. God wanted to examine his belief in Him and in this the Prophet proved himself successful. In spite of all troubles and dangers he stood firm in his mission. It was also a lesson to his followers who disobeyed his orders. In the subsequent battles they did not commit such mistakes.

Battle of Uhud was a lesson to the Muslims

When Abu Sufyan came to know that Muhammad (Sm.) was not dead in the battle of Uhud, he wanted to meet him again in the field of Badr, but after one or two days' march the approach of Muhammad (Sm.) with a vast army and the scarcity of provender forced him to retrace his steps. This is known as the second battle of Badr.

Second battle of Badr

Battle of Ditch (Khandaq)

Though the Muslims were defeated in the battle of Uhud, they regained their former position and even improved upon it the following months. The Quraysh could not reconcile themselves with the growing power of the Muslims in Madinah. They found in the growing power of the Muslims a threat to their social and religious position as well as their commercial prosperity. Hence they wanted to decide their fate once for all.

Desire of the Quraysh to decide their fate with the Muslims

The neighbouring Bedouins of Madinah mainly depended upon looting and plundering for their

* Ibn Hisham, P. 581

Ill-feeling
of the
Bedouins
towards
the
Muslims

Instigation
of the
Jews
against
the
Muslims

A confeder-
acy
formed

Trench
dug at
Madinah

The
Quraysh
driven
back

livelihood. The Prophet did not like this way of life and so he punished them on many occasions for their predatory acts. The Bedouins saw in the rise of Islam a great menace to their predatory habit. Hence they joined the Quraysh in a common cause against the Muslims.

After the battle of Uhud the Jews of the Banu Nadir clan of Madinah were expelled from the city for their treacherous acts and misconduct, and since then the Nadirite Jews had been instigating the Quraysh and the Bedouins against the Muslims, though they actually did not take part in the siege of Madinah.

Events. In 627 A.D. the Quraysh, the Bedouins and the Jews formed a confederacy and decided to attack Madinah. They marched upon the city with a large force consisting of 10,000 men with 600 horses under the leadership of Abu Sufyan.

When the Prophet was apprised of this danger, he organised his force and mustered about 3,000 men to meet the enemy. He decided by the advice of Salman al-Farisiya, to dig a long ditch around the city. He also decided to evacuate the dwellings outside the town and send their women and children to towers and fortresses (which numbered by hundreds) in the city. The work was divided among the various parties. The Prophet himself took part in one of the parties to dig and execute the defence plan.*

When the Quraysh saw the new tactics of Muhammad (Sm) they were simply astonished. A strategem which was seen in the last European Great War had been discovered by the Prophet fourteen hundred years ago. They besieged Madinah and tried to storm the town. But every time their attacks were repulsed by the Muslims. In the meantime their food stocks had been exhausted, the season had also worsened, and a chill and terrific wind uprooted every tent in the camp. In the circumstances Abu Sufyan raised the siege and decided to go home to Makkah. The Bedouins and the Quraizite Jews who later joined the side of the Quraysh became disheartened and

* Tabari II, PP. 1465-7.

thus the enterprise of the confederates came to a fruitless end.

Results. The battle of Ditch proved a turning point in the history of Islam. The days of the offensive operations of the Quraysh were at last over and much of their prestige was lost. It revealed the weakness of the military strength of the Quraysh.

The success of the Muslims in the battle of Ditch improved the position of the Prophet who successfully defended Madinah from the attacks of the enemy. The people of Madinah now recognised the Prophet as the absolute ruler of the city.

The victory of the Muslims over a greatly superior force produced a marvellous effect on the neighbouring tribes who voluntarily became the allies of the Muslims. Henceforth Islam began to spread rapidly among the neighbouring tribes.

After driving the enemy from the city the Muslims determined to punish the Banu Qurayzah who joined the Makkans in their attack on Madinah. The Jews appealed to the Prophet to have their fate decided by their own man. Sa'd ibn Mua'dh was appointed as the arbiter of their fate. According to his decision three to four hundred men were put to death, women and children sold into slavery and the rest expelled into Syria and the spoil was divided amongst the army.

In the sixth year of the Hijrah, the Prophet granted to all Christians a Charter which is a monument of enlightened tolerance. They were not to be unfairly taxed, no bishop was to be expelled from his monastery, no pilgrim was to be detained from the performance of pilgrimage, no Christian churches were to be pulled down for the building of mosques. Christian women married to Muslims were to enjoy their own religion. In case of the repair of churches the Muslims were to help the Christians.

Treaty of Hudaibiah

Long six years had elapsed, the Muslims had left Makkah for the sake of their religion and since then, they had not the chance to perform the pil-

Turning
point in
the history
of Islam

Position
of the
Prophet
improved
greatly

Effect on
the neigh-
bouring
tribes

Decision
of Sa'd ibn
Mua'dh,
the arbiter

Charter
to the
Christians

Circumstances
leading to
the treaty
of Huda-
yah

grimage and even visit their own country. After the battle of the Ditch the Muslims became very eager to visit their hearths and homes. The Prophet realised the strong desire of their hearts and announced his decision to visit Makkah. In the sixth year of the Hijrah (628 A.D.) he started for Makkah with 1,400 companions to perform the pilgrimage. It was the month of Dhul Qa'da when war was unlawful throughout Arabia. But the Quraysh did not want that Muhammad (Sm.) would enter into Makkah and perform the pilgrimage. So when they were informed of the approach of the Prophet, they came hurriedly to oppose his advancement. Thus, being opposed the Prophet took a different route and halted at a place named Hudaibiyah, nine miles off from Makkah, and called a council of leading men to let them know his real intention. But the Quraysh were determined not to allow the Prophet and his followers to enter into Makkah. They informed the Prophet that he should go back that year and in the following year he might come when they would leave the city to him for three days. He then despatched Uthman as messenger to inform the Qurayshite leaders that he had no other intention except the performance of pilgrimage. But they were still adamant in their determination. At that time a rumour was afloat that Uthman was murdered by the Quraysh. This caused a great commotion in the Muslim camp. The Prophet sat under a tree and asked his followers to offer the oath of allegiance called *Bay'at Ridwan* to him. They all submitted to it, declaring their resolve to fight to the bitter end for the cause of Islam. Fortunately Uthman came back after a few days.

Terms of
the treaty

The Quraysh became afraid and at last agreed to come to terms with the Muslims. A treaty was concluded known as the Treaty of Hudaibiyah between the Quraysh and the Prophet. It was decided in the treaty that war would be suspended for ten years. Whoever wished to join Muhammad (Sm.) or enter into treaty with him, should have the liberty to do so and likewise, those who wished to join the Quraysh or enter into treaty with them, were quite

at liberty to do so. If anybody went over to Muhammad (Sm.) without the permission of his guardian he should be sent back to his guardian but should any of the followers of Muhammad (Sm.) return to the Quraysh he should not be sent back. Muhammad (Sm.) should retire that year without entering the city. In the coming year Muhammad (Sm.) might visit Makkah with his followers only for three days during which the Quraysh should retire and leave the city to him and his followers. But they might not enter it with any weapons, save those of the travellers.

The treaty of Hudaibiyah was a great victory for Islam. The terms in the treaty show the greatness of the Prophet and the superiority of his cause. Though the treaty seemed outwardly humiliating on the part of the Muslims, it gave Muhammad (Sm.) great advantages. His political status as an independent power was acknowledged by the treaty. Moreover, the ten years' truce gave time and opportunity for Islam to expand and to force its claims upon the conviction of the Quraysh, while conquest—political and spiritual—might follow on every other side. As a result of this treaty, a great number of Muslims joined the faith of Muhammad (Sm.). Zahri, the biographer of Muhammad (Sm.) says, "There was no man of sense or judgement among the idolaters who was not led thereby to join Islam". Great warriors like Khalid bin Walid and Amr bin A's embraced Islam after the treaty of Hudaibiyah. In this connection Ibn Hisham says that at Hudaibiyah the Prophet had fourteen hundred followers with him but two years later in the attack on Makkah he was followed by ten thousand Muslims.

Importance
of the
treaty

A great
victory for
Islam

As the Prophet felt secure of his position, he despatched embassies to the different rulers of Arabia to invite them to accept Islam. Many of the rulers came under the banner of Islam but the king of Persia insulted the envoy. Another messenger sent to a Christian prince of Damascus was mercilessly murdered.

Embassies
sent abroad

Conquest of Khaybar

On his way back from Hdaybiah in the 7th year of the Hijrah, the Prophet was informed of the rebellion of the Jews of Khaybar. Since the expulsion of the Jews from Madinah they had been living at Khaybar and doing harm to the Muslims in every possible way. On several occasions they raided the pastures of the Muslims in the vicinity of Madinah and ran away with their cattle. In order to punish them the Prophet marched with an army of 1600 strong, including 200 horsemen against the Jews and attacked them all on a sudden. A number of forts fell into the hands of Muslims in quick succession and "after a heavy contest the strong fortress of al-Qamus, where the Jews had posted themselves, was captured". The Jews being helpless, begged his pardon. The Prophet not only excused the life-long enemies but also returned their land and properties with free practice of religion on payment of a fixed land-tax. Such an example is rare in the history of the world.

Capture of
al-Qamus

Relation between the Prophet and the Jews

On his coming to Madinah, the Prophet gave a Charter to the Jews in which civil and religious rights were granted to them. The Jews gave assurance and guarantee that they would not do any harm to the Muslims. Moreover, they would help the Muslims in case they were attacked by anybody.

Charter
to the Jews
by the
Prophet

Before the Prophet's coming to Madinah the Jews of Madinah had been informed in their Book of the coming of a Prophet, and when Muhammad (Sm.) came in their midst, they recognized in him the promised Prophet. But the Jews did not keep their words. In the rising power of Islam they saw a menace to their commercial and economic prosperity. They soon stood up against Islam. They first tried to bring disruption between the main tribes of Madinah, viz., the Aws and the Khadraj playing one against the other. Thus within a short time they incurred the displeasure of the Muslims by their contacts with the Quraysh of Makkah. Dur-

Enmity of
the Jews

ing the time of the battle of Badr their moral support was against the Muslims. They did not help the Muslims according to the condition of the Charter. And just after the battle of Badr, Qab, the leader of the Jews openly propagated against the Muslims going personally over to Makkah. He maintained a secret communication with Abu Sufyan of Makkah. He even tried to murder the Prophet.

Among the three tribes of the Jews, viz., the Banu Qainuka, Banu Nadir and Banu Qurayzah, the Banu Qainuka were famous for their warfare and riches. They had no agricultural lands but they carried on business of goldsmith and banking. They were the first to break the treaty. In this connection Ibn Hisham says, "Banu Qainuka was the first tribe of the Jews who broke the treaty that was signed by them and the Prophet and they fought against the Muslims in between the period of the battles of Badr and Uhud". They insulted a Muslim woman who had gone to the shop of a Qainuka goldsmith for buying some ornaments, but no bloodshed was caused due to the patience of the Muslims. Attempts were made by the Prophet to bring the Jews to terms, but it was in vain. Thereupon a siege was enforced against the Banu Qainuka, the result of which was the expulsion of the Jews from Madinah. In the third year of the Hijrah, Qab the leader of the Jews, was executed for his seditious activities against Madinah and the Muslims.

The Banu
Qainuka

Expulsion
of the
Banu
Qainuka
from
Madinah

Qab, the
leader
executed

In the 4th year of the Hijrah the Banu Nadir tribe of the Jews plotted to murder the Prophet and at the instigation of the Qurayshites, they were preparing to rise against the Muslims. The Prophet at first sent Muhammad bin Maslama, a leader of the Aus tribe with an ultimatum that they were to leave Madinah within ten days. It was also communicated to them that they were to receive half of the produce of their lands. The Jews rejected these terms scornfully and shut themselves up in their stronghold. At this the Prophet led an army against them and laid siege to their fort. After

The Banu
Nadir

a siege of two weeks the Jews were banished from Madinah.

The Banu Qurayzah was the third and last clan of the Jews on whom the serious consequences of treachery and betrayal fell. During the battle of Uhud they played treachery against the Muslims but afterwards promised and guaranteed good behaviour towards the Muslims. So they were exempted from banishment, when Banu Nadir was exiled. But soon their guarantee and promise proved futile. They openly joined the Qurayshites against the Muslims and thus hastened the war of the Ditch. At the time of the siege of Madinah they revolted inside the city against the Muslims, caused murder and bloodshed and endangered the safety of the city. But the Muslims brought the situation under control and the greatest disaster impending on them was thus arrested. The Jews openly sided with the Qurayshites against the Muslims and played an important role in the battle of the Ditch.

Just after the battle of the Ditch was over, the Banu Qurayzah was called upon to leave the city, but on their refusal the Prophet besieged settlement of the Jews. At last they surrendered to him and sought the arbitration of Sa'd bin Mua'dh, one of their former allies. The Prophet accepted their prayer and handed over their case of arbitration to their own man. In pursuance of Sa'd's award three to four hundred able-bodied men fit for military activities were executed and the rest were expelled to Syria. Had the Jews left their case in the hands of the Prophet, he would probably have given them the same punishment i.e., banishment as he gave to the other two tribes. The conduct of the Jews amounted to treason of the worst type, which, if successful, would have meant the wholesale massacre of Muslims and so they deserved the punishment meted out to them. Yet the Prophet did his best to conciliate the Jews, but every time they stabbed the Muslims in the back. "And what they got, they got at the hand of a judge of their own choice, who gave his verdict according to their own Jews law".

The Banu
Qurayzah

The
Banu
Qurayzah
punished
and
banished

Most of the Jews, being expelled from Madinah, took shelter at Khaybar, near the border-line of Syria. Here the Jews began to plot in co-operation with the Bedouin tribes to invade Madinah. They looted some Muslim caravans, murdered some Muslims and plundered their houses and properties even near the surrounding villages of Madinah. In the 7th year of the Hijrah, the fortress of Khaybar was besieged and captured by the Muslims. The inhabitants of the place were allowed to live there as before by contributing a share of their produce to the Central Government. But the Jews did not refrain altogether from enmity towards the Muslims and the Prophet. Once again they plotted to murder the Prophet by poisoning but fortunately the Prophet was saved. This time also mercy was shown to the Jews as a community. Only the culprit Zainab was condemned to death. They continued to cherish evil designs against the Muslims up to the reign of the second Khalifah 'Umar, when they were advised to leave Syria *en block*. The whole of Arabia was then freed from the Jews.

Plot of
murdering
the
Prophet

The Fulfilled Pilgrimage

The month at last came around when Muhammad (Sm.) according to the treaty of Hudaibiah might visit Makkah and fulfil his long-desired pilgrimage. Besides those who had followed the Prophet in the unsuccessful pilgrimage, many others accompanied him this time. When the Quraysh were apprised of Muhammad's (Sm.) approach, they according to the agreement, evacuated the city in a body. Muhammad (Sm.) entered the city of Makkah with his followers and performed the pilgrimage. After three days the Muslims retired to Madinah.

Battle of Muthah

After his return from pilgrimage, Muhammad (Sm.) despatched a party of 50 men to the Banu Salem for the propagation of Islam but most of them were slain. Soon after this incident another party of 15 men was sent to Dhat Atla on the border of

Murder of
Muslims
at Dhat
Ada

Syria. They asked the people to embrace Islam. A shower of arrows was the decisive answer. All of them were killed except one who escaped to tell the harrowing tale of their fate. Muhammad (Sm.) was aggrieved at this and planned an expedition to avenge it.

Murder of
a messenger
at
Mukah by
Shurahbil
was the
immediate
cause of
the war

Just at this very moment, another important incident took place for which the Prophet was forced to invade the Roman territory. A messenger was murdered at Mutah by the Christian chieftain named Shurahbil, while the former was on his way with a despatch from Muhammad (Sm.) to the Ghasanid prince at Masrah. Such an act is always against the International peace. The Prophet, placing the banner in the hands of his adopted son Zayd, bade him march to the spot where his messenger had been slain. Both the armies of Muhammad (Sm.) and Shurahbil met at this place and a fierce fight was fought. Zayd bin Harith, Jafr bin Abu Talib and Abdullah bin Rawaha fell one after another to the ground when Khalid took the standard of Islam and turned the tide of the battle and thereby saved the Muslim force from destruction.

CHAPTER V

THE PROPHET AT MAKKAH

The Conquest of Makkah

The treaty of Hdaybiah allowed the Khuza tribe to declare their adhesion to Muhammad (Sm.) and the Banu Bakr tribe to the Quraysh. But when the truce of Hdaybiah had been nearly two years in force, the Banu Bakr tribe, in co-operation with a party of the Quraysh, attacked the Khuza by night and slew several of them. A deputation of forty men from the injured tribe approached the Prophet for help and Muhammad (Sm.) was compelled to take up their cause for political and religious reasons. Thus the long expected opportunity came at last.

Treaty of
Hdaybiah
violated
by the
Quraysh

The Prophet first sent a peace mission to the Quraysh with the proposals that either (a) they were to pay proper indemnity to the injured Khuza tribe, or (b) to cut off all connections with the Banu Bakr tribe, or (c) to declare the treaty of Hdaybiah null and void. The Quraysh accepted the last proposal. The messenger came back and informed the Prophet of all about it. The Prophet understood that there was no other alternative but to wage war against the Quraysh. He resolved on an immediate attack upon his native city. Abu Sufyan then realised his mistake in rejecting the peace-mission and despatched a messenger to the Prophet for maintaining the compact of peace. But the Prophet, without any further delay, ordered his followers to march on Makkah. On January 1, 630 A.D. he advanced upon Makkah with an army of 10,000 men and it was the largest force Madinah had ever seen.

Peace
mission
sent by
the
Prophet
rejected

Finding himself unable to oppose the Muslims, Abu Sufyan with two other companions came out from Makkah to see the fire on the height above the camp of the Prophet but he had not to go far when he was arrested and brought to the presence

of Muhammad (Sm.) who pardoned his life-long enemy. He then accepted Islam.

Muham-
mad (Sm.)
entered
into his
native city

The Prophet entered into the city of his birth without any opposition and planted the great banner of Islam at the door of his tent. The rebellious city now lay at the feet of the abused, rejected and exiled Prophet.

Conquest
of Makkah
was
without
parallel in
the history
of the
world

The European historians have admitted that "through all the annals of conquest there has been no triumphant entry like unto this one". No conquest was made without blood-shed and no forgiveness was shown like this one to the vanquished in the history of the world. The Prophet and his followers had been oppressed and persecuted in Makkah for long thirteen years and the oppression had ultimately compelled them to migrate to Madinah. But when they entered into Makkah, they forgave every injury inflicted on them and 'a general amnesty was extended to the Makkans irrespective of their past record of crimes.' The bitterest enemy of Islam and of the Prophet was pardoned and every sympathy was shown to them. Reconciliation rather than retaliation formed the part of the Prophet's policy during this time. Such an example of greatness is rare in the history of the world.

The conquest of Makkah opened a new era in Islam. It practically decided the struggle for supremacy in Arabia and the Prophet was elevated to a paramount position over the whole peninsula. With his entry to Makkah, truth came and falsehood vanished.

Battle of Hunayan

Muham-
mad (Sm.)
won the
field

After the conquest of Makkah, the Prophet had to fight with the Hawazin tribe of Makkah. They began to assemble against the Prophet when he had been at Makkah and thereby cut short his stay there. Muhammad (Sm.) ordered his followers to proceed and the army of Muhammad (Sm.) arrived near the entrance of the valley of Hunayan where both the armies met in a battle. The Prophet with great difficulty won the field and forced the enemy to flight. Just after this, he laid siege to Taif.

Campaign of Tabuk

In the 9th year of the Hijrah, the Roman Emperor Heraclius began to prepare himself to invade Madinah. He had a covetous eye on the Muslim land from the dawn of Islam. On knowing this, the Prophet with an army of forty thousand reached Tabuk. Heraclius got frightened at the sight of this vast army of Muhammad (Sm.) Thinking it impossible to cope with such a vast army he stopped the invasion of Madinah. After a short stay at Tabuk the Prophet with his party returned to Madinah. This was the last campaign undertaken during his life-time.

With the
advent of
Muham-
mad (Sm.)
at Tabuk
Heraclius
stopped to
proceed

On his return from Tabuk a large number of deputations from far and near came to Muhammad (Sm.) to offer their allegiance to him. Tribe after tribe the Arabs embraced Islam and increased the number of the Muslims. "Arabia, which had hitherto never bowed to the will of one man seemed now inclined to be dominated by Muhammad (Sm.) and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality".*

The Year
of Deputa-
tions

The Farewell Pilgrimage

In the 10th year of the Hijrah the Prophet felt that his mission was complete and understanding the end of his life near, he determined to make a farewell pilgrimage to Makkah. On the 23rd of February, 632 A.D. he started for Makkah with a large number of Muslims. During this time all his wives accompanied him. The Prophet had taken one hundred animals to sacrifice at Mina.

Started for
Makkah in
632 A. D.

When Muhammad (Sm.) reached Dhul Hulaifa, he encamped and passed the night there. The next morning, he had all his followers put on the pilgrim's garb (*Ihram*). In this garb all people stood before their Lord as equals.

On the 11th day, the Prophet entered the city of Makkah. As soon as he reached there, he

* P.K. Hitti, *History of the Arabs*.

hastened to the Ka'bah and made seven circuits of the House of God. Then the Prophet prayed at the station of Abraham, after which he went out to make seven runs between the hills of Safa and Marwa. By the command of Muhammad (Sm.) all those who had no presents to offer shaved their heads and were free from the restriction of *Ihram* for the time being.

On the 8th of Zil-Hajj the Prophet left Makkah for Mina and passed the night there. After morning prayers, he rode the camel, Caswa and proceeded to Arafat in the company of his followers. Before completing all the rites of the pilgrimage, he addressed the assembled multitude from the top of the Jabal-ul-Arafat. The speeches which he delivered on this occasion are still fresh in the mind of every Muslim.

"O people! listen to my words; for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before your Lord who will demand from you an account of all your actions".

"O people! you have rights over your wives and your wives have rights over you.....Treat your wives with kindness. Verily, you have taken them on the security of Allah and made them lawful unto you by the words of Allah. And feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit a fault which you are unwilling to forgive, then sell them, for they are the servants of Allah and are not to be harshly treated".

"O people! listen to my words and remember that all Muslims are brothers unto one another. As you are, one brotherhood, you will not take your brother's belongings which he will not give you out of goodwill. Guard yourself from committing injustice".

"Let him that is present tell it unto him that is absent".

With these words the Prophet finished his address when a revelation came to him.

The
Sermon on
the Mount
Arafat

"This day have I perfected for you your faith and completed My blessing upon you, and have accepted for you al-Islam as religion".—Al-Quran.

The Prophet immediately recited this verse to all present. He left Arafat about evening and passed the night at Muzdalfa where he said his evening and night prayers together. In the morning he alighted at Masha'ril Haram and went on to Mina and passed the Jamarat (stone-throwing station) on his way. He then sacrificed sixty-three camels one for each year of his life and sacrificed the rest of the hundred camels which the Prophet had brought from Madinah. After this, he shaved his head and the Hajj was thus completed. In this Farewell Sermon he pointed out in brief the duties and responsibilities of every Muslim towards each other. On the basis of these teachings, the later history of Islam has been moulded. Women got a unique position in the society and the status of slaves was raised to an unparalleled degree. Islam teaches us no distinction between master and servant. It establishes the fact that a slave of to-day may be a king of to-morrow provided that he has got the requisite qualification. The history of the so-called Slave Dynasty of Indo-Pakistan is a clear proof of this teaching.

Two months after his return from the farewell pilgrimage, Muhammad (Sm.) gave order for an expedition to the Syrian frontier. He appointed Usamah, son of Zayd, as the commander for the expedition. But he could not see his Syrian conquest complete. He fell ill in the 10th year of the Hijrah and on the fifth day of his illness he went to the house of A'ishah where he breathed his last and was buried on the 8th June, 632 A.D. Thus ended the brilliant and glorious career of the greatest man of Arabia, nay of the whole world.

Character of the Prophet

Of all the prophets of the globe, Hazrat Muhammad (Sm.) is the only personage every minutest detail of whose life is thoroughly known to the

Comple-
tion of
Hajj

Ethical
value of
the Sermon

Expedi-
tion to
Syrian
frontier

Death of
the Prophet

He touched
every
department
of human
life

world. He was a beloved orphan, a devoted husband, and affectionate father and a sincere friend. He was also a successful businessman, a far-sighted reformer, a brave warrior, a skillful general, an efficient administrator, an impartial judge, a great statesman and what not. In all these roles he played his part with exemplary ability, honesty and integrity. It can be said about him that he left nothing untouched and touched nothing which he did not rectify and improve.

Saviour of
the oppressed
humanity

Justice
and equality
were
his motto

When the whole world was groaning under oppression and injustice, he came to this earth as a saviour of the oppressed humanity. Within a short time of twenty-three years he transformed the barbarous and impious Arabians into a civilised and religious nation and lifted up his people from the death of moral and spiritual degradation to a high conception of God, of morality and of justice. He banished all tribal factions and brought the whole of Arabia into one homogeneous unity. Friends and foes, Muslims and non-Muslims were all alike to him and in the eye of his law. Justice, equality and truth were his motto. He was a constant friend of the poor and the helpless, the weak and the oppressed. Unlike his predecessors he shared the joys and sorrows of human life. He never sought revenge. Moreover, he took delight in forgiving and in showing mercy even to his arch enemies. In these respects he was unique in the whole history of mankind and perhaps the world has never seen his like.

Modesty
and generosity
permeated his
conduct

The nobility of soul and purity of heart, austerity of conduct, refinement of feeling and stern devotion to duty were the distinguishing traits of Muhammad's (Sm.) character. 'Modesty and kindness, patience and generosity pervaded his conduct and riveted the affections of all around him'. With the bereaved and afflicted he sympathised tenderly. He shared his food even in times of scarcity with others and was eager to see the comfort of every one around him. He was most humane to his inferiors. Anas, his servant said, "I served the Prophet for ten years but he never said so much as 'Uff' to me".

"To liberate man, to unite man, to educate man, in a word, to humanise man was the sole mission of his life". He devoted his whole life to the realization of this great mission. He fought for his people, died for his people and would rise up again for his people.

Sacrificed
his life for
the good
of his
people

Simplicity and sincerity, truthfulness and honesty were the part and parcel of the Prophet's character. From a poor orphan boy he rose to the position of a mighty king but he never led the life of a king. He had no arms, no standing army, no bodyguard, no palace, no fixed revenue, yet he was a king. "He was Caesar and Pope in one, but he was Caesar without the legions of Caesar and Pope without the pretension of Pope". Ruler of a vast empire he met the lowest of his subjects on terms of perfect equality. He had to help his wives in their household duties, tend his own cattle, mend his clothes, tie up the goats and even cobble his sandals. When a mosque was being built at Madinah, he worked like an ordinary labourer carrying bricks on his head. He also took part in the digging of the trench during the Battle of the Ditch. He thus enhanced the dignity of labour and thereby established his ideal position in the hearts of men. He was never cowed down by the difficulties which he had to face in his encounter with the Quraysh. He stood firm in the teeth of all dangers and obstacles. He was the best exemplar to any man for any profession.

Simplicity
and truth-
fulness

King with-
out kingly
pretension

He enhanced
the
dignity of
labour

As a Reformer

The Prophet of Islam was the greatest reformer the world has ever produced. Before his advent, Arabia, nay the whole of the known world, was steeped in vice, superstition and barbarism. Social inequality, degraded womanhood, slavery, drunkenness, debauchery, gambling, rapacity, blood thirstiness and such other heinous vices were prevalent among the Arabs. Never was the people so low as the Arabs were, never was a nation so disorganised as the Arabs were, nowhere was idolatry so deep-rooted as in Arabia, nowhere on the globe was so

dark a spot as Arabia. No Prophet before Hazrat Muhammad (Sm.) seems to have thought of tackling these horrible problems. He ruthlessly attacked them one after another till they were gone.

Political

The tribal feuds and raids made Arabia a land of constant unrest. Political disunity prevailed all over the peninsula. The Prophet brought about the union of all the warring tribes and thereby welded the ever-quarrelling Arab tribes into a mighty nation. He brought the Arabs under a single government established in Madinah. The people were given equal voice in the determination of the policy of the government. The Prophet framed a systematic code and ensured peace and prosperity in the country.

Religious

The Arabs were equally corrupt in the field of religious life. They were idol-worshippers and were steeped in every kind of superstition. They divided their gods into male and female. There were 360 idols in the Ka'bah. The Arabs used to worship them till they were banished by the Holy Prophet. Muhammad (Sm.) inspired the idol-worshippers with the idea of one God. They began to forget these deities and worship in the name of one God. Within a brief span of about twenty-three years he transformed the impious Arabs into a religious nation.

Economic

The Prophet was a great socialist. He found that the people were being exploited economically by a section of people who practised usury. He made it 'haram' (forbidden) and introduced the system of *Zakat*, *Sadqah* and *Fitr* in the society. The distribution of wealth in the society dealt a death blow to the capitalism. He also encouraged the people to turn their attention to trade and agriculture. These contributed to the building of national economy.

Social

Of all the reforms initiated by the Prophet of Islam the removal of social inequality was the most important and far-reaching in consequences. He could not find any reason for any distinction between man and man on account of a mere accident of birth in a particular family or particular country. He broke down all artificial barriers which society

had set up to fortify privileges of wealth, work or colour. "All human beings," he declared, "were equal and the highest rank was his who was the most obedient to Allah and most useful to mankind". He thus established a worldwide brotherhood, which welded high and low, rich and poor, white and black into one fraternity. "All does not look at your lineage or face", says the Prophet, "but He looks into hearts....he among you that is most favoured of Allah is the one that is most pious". The aim of Hazrat Muhammad (Sm.) in this respect was to bring the whole of humanity on one common platform as one class, one community and one nation having the same ideals and sharing the equal privileges.

Removal
of social
inequality

The Prophet took steps to abolish the slavery system, which had been in vogue among the Arabs. Slavery was also prevalent among the Greeks, the Romans, the Jews and the Christians who treated the slaves most inhumanly possessing the power of life and death over them. The Christians adopted slavery as a recognised institution and nothing was done for the welfare of the slaves. It was Hazrat Muhammad (Sm.) who did all that was possible to raise the status of the slaves. He emphatically declared that there was no service more acceptable to God than the emancipation of slaves. He purchased the slaves to set them free and advised his followers to treat them with kindness and justice.

Abolition
of slavery

Another beneficial reform effected by Hazrat Muhammad (Sm.) was the improvement of the condition of the females. No religion before Islam did anything for amelioration of women. They were looked upon with bitter contempt and treated as chattels in society. Nowhere in the world did they get the treatment they were entitled to as men's partners in life. Even among the Athenians, the most cultured nation of antiquity, the wife was the slave of every caprice and whim of her husband. She was marketable and transferable to others on the sweet will of the head of the family. She was deprived of all shares in the property of her father as well as of her husband.

Position of
women

Woman
placed on
an equal
footing
with man

Islam gave women such rights and privileges as they had never enjoyed before. The Quran declares, "Women shall have the same rights over men as men have over them". She was placed on an equal footing with man in the exercise of all legal powers and functions. In the matter of inheritance and individual right of property the position of a Muslim woman is far better than that of a woman professing any other religion. The Prophet of the desert was greatly moved by the miserable condition of half the human race. He enforced respect for woman as one of the essential teachings of his creed. He said, "Paradise is under the feet of the mother and the woman is sovereign in the house of her husband". He also said, "The best of you is he who treats his wife best". He gave women the fullest liberty and liberated them from the bondage of the males by allowing them to choose their husbands and to enjoy their share of their fathers' and deceased husbands' properties. The killing of the daughters was stopped for ever. Women were no more a subject of oppression and injustice of their cruel husbands. The Prophet wiped out the age-long vices, such as drinking, gambling, blood-thirstiness, etc., from the soil of Arabia. The Arabs believed in evil spirits, giants and fairies. He set them free from the shackles of all superstitions. Thus Muhammad (Sm.) brought a thorough change over the social order of Arabia and was rightly called the greatest revolutionary of his age.

The Prophet as a Nation-builder

Reconcilia-
tion of
different
creeds

The Prophet was not only a social reformer but also a builder of a mighty nation. It was he who first attempted to build up a nation by reconciling the followers of rival creeds; it was he who thought of establishing an empire upon the goodwill and co-operation of all sections of people—irrespective of caste and creed and it was he who first saw his effort crowned with success. He founded the Republic at Madinah, united the heterogeneous elements into one homogeneous whole and formed a Shari'at, a code of law, that governed all the tribes without any distinction of class and parentage.

The Charter which he gave to the world after his arrival at Madinah granted the security of life, property and religion of both Muslims and non-Muslims. He was the first and foremost man who brought a permanent peace between all the conflicting religions of the world. He made no social discrimination in extending his patronage and bore no ill-will to the former Prophets. He asked his people to put faith in all the great religious personalities of the world. Never did any Prophet before him preach to his followers to believe in the Prophets of other religions.

Security
of life,
property
and religion
of other
faiths
granted

There was no unity in Arabia at the advent of the Prophet. The peninsula was divided into several tribes and these tribes used to fight one another for their selfish interest. When disorder and unrest were the order of the day, Muhammad (Sm.) came in their midst. He realised the position of Arabia and devoted his time and brain to the welfare of the Arabs. The absence of unity and the continued internal strife had made Arabia defenceless and opened thereby the gates to the enemy. Hence unity was essential and the Prophet without further delay brought unity among the various warring tribes of Arabia. He formed a compact Muslim brotherhood of the different warring tribes. In order to achieve permanent peace among the different communities he went so far as to prevent his followers to abuse even idols and other objects of worship.

No distinc-
tion of
other
Prophets
allowed

Unity
among the
various
warring
tribes

The Prophet of Islam encouraged inter-marriage by marrying himself women of other religions after conversion. He was born to reconcile people of various religions and create a bracing atmosphere in which the Arab nationality might thrive like an organic growth. Not a single section of the people in Arabia was kept aloof from his Government. The land, which had just before been a field of struggle and strife, was turned under him into a land of peace and prosperity.

Inter-
marriage
encouraged

CHAPTER VI

ADMINISTRATION UNDER THE PROPHET

Introduction

Hazrat Muhammad (Sm.) was not only a religious preacher, a soldier, a statesman but also a great administrator. He presided over the Commonwealth of Islam for ten years (622-32 A.D.). "The work done within that short period will always remain as one of the most wonderful achievements recorded in history".* The achievements which he had shown in the organisation of the State and in the foundation of an empire are really commendable.

The Sovereign

The sovereign power of the Islamic State lies in the hands of Allah who revealed His Will to the Prophet through the Quran. The Laws of Allah as enjoined in the Quran was binding on all Muslims including the Prophet, the Head of the Islamic State. In matters on which the Quran was silent, the decision of the Prophet was regarded as final. In such matters the Prophet was the sovereign. He combined in his person the dual functions of prophethood and sovereignty. But although his authority was supreme, the Prophet usually consulted his chief Companions on all matters of importance.

On his migration to Madinah the Prophet, at first, built a mosque there. This mosque known as the Prophet's mosque (Masjidun-Nabawi) became the office of the Islamic State. It served as the prayer house, the office and the court of the Prophet. He led the congregational prayer in the mosque as *Imam* and conducted all the business of the State in it. He had to carry on a great deal of correspondence. Letters and messengers had to be despatched to the foreign rulers and tribes from

* Ameer Ali, *The Spirit of Islam*.

there. The Prophet used to execute treaties and receive foreign embassies and tribal deputations in the court of the mosque and from there orders had to be issued to the Governors and tax-collectors. The mosque was the court of the Prophet where he used to hear cases and settle disputes. His officials and writers used to work in the mosque. In fact, the mosque was his Secretariat. During the life-time of the Prophet no office was built.

The
Prophet's
Secretariat

The Provinces

After unifying the country, the Prophet Muhammad (Sm.) divided it into several provinces on the basis of past history and geographical position. The provinces were Madinah, Makkah, Tayma, Janad, Yaman, Uman, Najran, Bahrayan and Hadramawl. Madinah was the Capital of the whole Islamic State and the administration of these provinces was under the direct control of the Prophet. There was one Governor in each province. The Provincial Governor was called *Wali*. He was appointed by the Prophet and was responsible to him for his works. He had to perform the same functions within his area as the Prophet used to do in Madinah, except those in connection with the prophetic works. He was the *Imam* of the congregational prayer, the commander-in-chief, the judge and the administrator. Besides the Governors the Prophet appointed *Amils* (collectors) over each tribal area to collect *Zakat* (poor-tax) and *Sadqah* (voluntary alms).* The Prophet himself acted as the *Qazi* (judge) of Madinah. The judges of other provinces were either appointed directly by him or the Governors were directed to appoint persons selected by him.

Division of
Arabia
into Pro-
vinces

Wali

Amil

Qazi

The Revenue System

There was no central authority in the pre-Islamic days. So, nobody knew anything about the income and expenditure of the Government. It was the Prophet who first established a Central Government in Arabia. He was the first who instituted a public treasury in Madinah. During the days of the

Sources of
revenue

* At-Tabari

Power
of the
Prophet

Mosques as
the prayer
house,
the office
and the
court of
the
Prophet

Prophet the Islamic State had five sources of revenue, namely, (1) *Zakat* (poor-tax), and *Sadqah* (voluntary alms), (2) *Jizya* (capitation-tax), (3) *Kharaj* (land-tax), (4) *Ghanimah* (spoils of war) and (5) *Al-Fay* (State lands).

Zakat

In order of importance *Zakat* has been given the second place in the Quran. It is compulsory (*Farz*) for all well-to-do Muslims. *Zakat* was levied on different forms of properties. It was levied on (a) animals, i.e., camel, cattle and other domestic quadrupeds, (b) grains, fruits, dates, etc., (c) gold and silver and (d) merchandise.

Ushr

A certain minimum of property (*an-nisab*) was laid down which would make one liable to pay *Zakat*. As for example, gold or silver below the value of 200 dirhams was free from this tax. 'The *Zakat* on land produce was collected at 10%, if the land was watered by a stream or rain'. This tax on land was called *Ushr*. A person had to pay *Zakat* on his land, when the yield from the land exceeded five ass-loads. In the case of merchandise and even gold and silver a *Zakat* of 2½% was levied.

Jizya

Jizya was levied on the non-Muslims in lieu of military service and for the protection of their lives and properties. The Muslims used to return the *Jizya* in case of their failure to protect the lives and properties of the non-Muslims. In the days of the Prophet every male member capable of paying the *Zakat* was required to pay only one *dinar* per year. This tax was not new. Before Hazrat Muhammad (Sm.) it was prevalent in Persia under the name of *gezit* and in Rome under the name of *tributrem capitis*.

Kharaj

Non-Muslims had to pay *Kharaj* (land-tax) for possessing land. The institution of *Kharaj* which was prevalent among the Persians and the Romans, first came into being in Arabia after the conquest of Khaybar by the Muslims. The Prophet fixed half of the produce of their land as *Kharaj*.

Weapons, horses and other movable properties were included in the *Khums* or *Ghanimah*. These articles when left by the unbelievers in the battlefield were taken by the Muslims. Four-fifths of the

booty were distributed among the Muslim soldiers and the remaining one-fifth was deposited with the treasury. The latter portion of the booty was used 'according to the instructions of the Quran for the support of the Prophet's relatives, the orphans, the needy and way-farers and for the general good of the Muslim community'.

Ghanimah

The word *al-Fay* was generally applied to the lands in the conquered territories which came under the possession of the State. There were certain crown lands under the Prophet and the income of these lands was utilized for the general good of the Muslim Community.

Al-Fay

The Army

The Prophet was the Commander-in-Chief of the Muslim army. He took part in 26 or 27 battles and expeditions. But he himself led the Muslim forces in all important battles and campaigns like the battles of Badr, Uhud and Hunayn and the Conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army. When there was necessity of sending military expedition, summons were issued to the allied tribes and the Muslims in general to assemble for the purpose. At first the Muslim forces were only an assemblage of small bands but during the later years of the Prophet's life they were turned into a vast army. In the first battle of Islam (i.e. the battle of Badr) the Muslim army consisted of only 313 soldiers but in the Tabuk expedition (last campaign undertaken by the Prophet) thirty thousand soldiers had taken part. There was strict discipline among the soldiers and every one of them had to maintain high standard of morality. Breach of discipline was subject to rigorous punishment.

Commander-in-Chief of the army

Discipline

Education System

Though the Prophet was an illiterate, he 'was an ardent advocate of the pursuit of knowledge and education'. He always encouraged the Muslims to acquire knowledge. To encourage education he declared, 'The ink of a learned man is purer than the

Encouragement of education by the Prophet

Centre of
education
in Madinah

Schools in
each
'Mahalla'

blood of a martyr". After his migration to Madinah, educational institutions were established there under his initiative. Some of the Quraysh conversant with the art of reading and writing were arrested by the Muslims in the battle of Badr, and they were released on condition that each of them would teach writing and grammar to ten Muslim children. Thereafter literacy and education began to spread rapidly among the Madinites. Madinah became the centre of religion and education. Nine mosque-schools were established in Madinah and of these, the mosque-school of Ka'bah was the most important. The Prophet used to go there to talk and discuss with the students. The women were also taught along with men. The Prophet used to say that 'even the slave-girls must be educated and then set free'. In each "Mahalla" of the city primary schools were established for the education of little children. When Islam was gaining ground all over Arabia, the Prophet arranged to send *mu'allim* or teacher to teach the Holy Quran to the Bedouin tribes.

CHAPTER VII

ABU BAKR

(11—13 A.H. | 632—634 A.D.)

Early life

Abu Bakr was born in 573 A.D. in a noble and respectable family of Makkah. His name was Abdullah. Abu Bakr was his surname (Kunya) before he embraced Islam. After his conversion to Islam, he received the title of *Siddique* or Truthful. From his boyhood he was an emblem of purity and sincerity, and for his nobleness of character everybody loved him. His heart melted at the sight of sorrows and sufferings of others. He tried his level best to help the poor and the needy, the distressed and the down-trodden.

This title
of Siddique

Abu Bakr had a special attraction for Muhammad (Sm.) and when the latter invited men to embrace Islam, he was the first of the male adults to respond to his call. His whole life was dedicated to the sacred cause of Muhammad (Sm.). Many slaves who were persecuted and tortured by their masters because of the acceptance of Islam were purchased and set free by Abu Bakr. He left no stone unturned to spread the faith of Muhammad (Sm.). He had to suffer a lot of troubles in the cause of Islam. His service to the cause of Islam endeared him all the more to the Prophet, who was so much pleased with him that during his life-time he gave him permission to lead the prayer. At the time of Muhammad's (Sm.) flight to Madinah Abu Bakr accompanied him and stood by his side all the while at Madinah. He placed all his wealth at the disposal of Muhammad (Sm.) when the latter wanted money for the construction of a Mosque at Madinah and for the Tabuk expedition. He took part in the battles of Badr, Uhud and Ditch. He was also present at the treaty of

Conversion
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and
services to
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Hudaybiah and the battle of Hunayn. All this time he followed the Prophet like a shadow.

Contest in election

The Prophet did not nominate his successor. So, after his death the Muslim world was thrown into confusion. The Muslims were divided into two camps—the *Ansar* and the *Muhajirun*. Each was trying to raise its own people to the vacant post. The unity of Islam was at stake. The Ansar of Madinah had assembled in the council hall to choose a ruler from amongst themselves. They had fixed their choice on Sa'd bin Ubayda, the leader of the Khazraj. At this critical juncture of Islam, Abu Bakr, Umar and Abu Ubayda hastened to the council hall.

Abu Bakr in a calm attitude said that so far as service to the cause of Islam was concerned, there could be no two opinions about the Ansar. But the people of Arabia would acknowledge no master but from amongst the Quraysh. "Then", cried they, "Let there be one chief from amongst you and one from amongst us". "Away with you", exclaimed Umar, "Two cannot stand together". At that time Abu Bakr asked the people to select either Umar or Abu Ubayda as the Khalifah. But both of them said, "No, we cannot give preference to ourselves over you in this matter". When the situation was going to be out of control, Umar took hold of Abu Bakr's hand and swore allegiance to him. After Umar and Abu Ubayda the Ansar came forward in batches to swear allegiance to Abu Bakr. So, homage was paid from all quarters to Abu Bakr. He was saluted as the Khalifah (Caliph) or the successor of the Prophet. Thus the first trouble was averted and the solidarity of Islam was maintained.

The election of Abu Bakr settled the important problem of succession to the headship in Islam. Among the Arabs the chieftaincy of a tribe was not hereditary but elective, and their election was made on the basis of seniority and efficiency. After the election was over, Abu Bakr rose and said, "I am not the best among you; I need all your advice and all

Abu Bakr
elected
Khalifah

your help. To tell the truth to a person commissioned to rule is a faithful allegiance; to conceal it is treason. In my sight the powerful and the weak are alike and to both I wish to render justice. As I obey Allah and His Prophet, obey me; if I neglect the laws of Allah and the Prophet I have no more right to your obedience".

Speech of
Abu Bakr

The inaugural speech of Abu Bakr contains the very principles of democratic government. It points out that the Khalifah would not be an autocrat. He must govern the country according to the laws of the *Shari'at* and be responsible to the people for his actions.

His accession

On becoming the Khalifah Abu Bakr was confronted with many problems. The appearance of false prophets in the various parts of Arabia, the apostasy movement among the various tribes of Arabia and the refusal of a strong section of people to pay *Zakat* were a challenge to the newly established State. An Arab historian says, "The Arabs were on all sides rising in rebellion. Apostasy and disaffection raised their heads; Christians and Jews began to stretch out their necks and the faithful were as a flock of sheep without a shepherd—their Prophet gone, their number few, their foes a multitude". But Abu Bakr had the courage to face the situation.

Condition
of Arabia
on his
accession

The first task of Abu Bakr, on his accession to the Khilafat, was to fulfil the desire of his master. Just before his death, the Prophet had given orders for an expedition to the Syrian border. When Usamah, the leader of the expedition was about to start, the news of the Prophet's illness reached his ears and he had to postpone the departure of his army. Abu Bakr directed that the Prophet's order must be carried out and ordered the commander to proceed. It was a most critical time when he ordered Usamah to proceed to Syria. The spread of apostasy and rebellious activities of the Jews and the Christians began to pour into Madinah before the

Usamah's
army to
Syria des-
patched

army had set out for Syria. In the circumstances, the Companions of the Khalifah approached him to withdraw his orders. But Abu Bakr replied, "Who am I to withhold the army that the Prophet of God himself ordered to proceed". "Come whatever may", he further said, "Madinah may stand or fall, the Caliphate may live or die, the Prophet's word must be fulfilled". At last the army set out. Within a few days Usamah came back with a glorious triumph from Syria.

False Prophets

The success of the Prophet's mission fired many a man with ambition. Towards the close of his life, several pretenders arose in different parts of the country. The news of the Prophet's death rekindled the revolt started by the false prophets.

Of these false prophets, Aswad Ansi or the Veiled prophet was the first to rise in Yaman. He was the leader of the Ansi tribe. He collected a vast number of soldiers in co-operation with the neighbouring chieftains and stood in open revolt against Islam.

Musaylimah who came of the tribe of Banu Hanifa in Central Arabia, rose in revolt in Yamama and laid claim to the prophetic office. He came to Madinah with the deputation of his people. But on his return home, he began his preaching by laying claim to prophethood. His tribe as they did not like to follow the "Prophet of the Quraysh" accepted him as their prophet.

Tulayha who came of the tribe of Banu Asad in Northern Arabia was a wealthy chief and a great warrior. He stood up in open revolt against Islam just after the demise of the Prophet.

Sajah, a Christian woman also claimed to be a prophetess. She came of the tribe of Banu Yarbu in Central Asia. She secured the support of some of her tribes. But she had not the courage to face the Muslim army. She fell in love with Musaylimah, another pretender and after a stay of three days with him she went back to her people.

Aswad
Ansi

Musayli-
mah

Tulayha

Sajah, a
prophetess

Apostasy Movement

"The short Khilafat of Abu Bakr was mostly occupied with the so-called Ridda (apostasy) wars", says Prof. Hitti. As soon as the news of the Prophet's death was noised abroad, a section of people raised the standard of rebellion against the Islamic polity of Madinah and renounced or apostatised Islam. The movement led by these people was known as the Apostasy Movement. While the false prophets made their own tribes renounce Islam, some other Arab tribes apostatised it on other grounds. The following are the causes which led the unruly tribes to rise in revolt against Islam:

Causes. The ascendancy of Madinah became an eye-sore to the Makkans who did not want the supremacy of the sister city. So long as the strong personality of the Prophet was there, they remained in sullen silence. But the demise of the Prophet gave them an opportunity to overthrow the influence of the Madinites, and the national characteristics of the Arabs which had been kept in check by the Prophet, began to raise their heads. Secondly, the tribes of Arabia obeyed the order of their leaders and followed their action blindly even at the advent of Islam. So, when their leaders became Muslims, they followed them in good faith. But as time went on, the wave of democracy was running high throughout the peninsula. As a result, all individuals of the tribe refused to follow blindly the action of their leaders. Thirdly, a thorough change was brought by the Prophet of Islam over the social, political and religious conditions of Arabia. The tribes of Arabia were not accustomed to these and hence they protested against these changes by rising in open rebellion. Fourthly, many of the Arab tribes thought the prophetic office to be profitable and so they persuaded the Arabs to support them with a view to fulfilling their object. These chiefs gave false promise to the people and inspired them to stand up against the Muslims. Fifthly, the people had just joined the fold of Islam when the Prophet had passed away. The people who could not get much time and opportunity to go into the inner

Ascendancy of
Madinah

Results of
democracy

Reaction
against
the
changes

Fascination
for the
Prophetic
office

Lack of
true faith

Strict rules of
morality
enforced
by Islam

spirit of Islam were ignorant of its true worth and spirit. And hence they relapsed into their tribal creeds and once more challenged the authority of Islam. Lastly, the strict rules of morality enforced by Islam and the Arabs' unwillingness to pay the poor-tax (*zakat*) led the people of different centres under different leaders to rise against Islam.

Abu Bakr and the Apostasy Movement

Abu Bakr viewed the Apostasy Movement with great alarm. "The Arabs, throughout the peninsula", says W. Muir, "were relapsing into apostasy". But he did not lose heart. He faced the situation courageously. Without any delay he launched a campaign against this movement. Within a year the sway of Islam was re-established throughout the peninsula.

Commanders sent
in different
directions
to suppress
the move-
ment

Abu Bakr collected the troops of Madinah and divided them into eleven battalions. He placed each of the battalions under the command of an experienced commander and sent each into the eleven different parts of Arabia. He instructed the commanders first to invite the revolting tribes to Islam but if they failed to comply, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. So, wars were waged against them. Khalid bin Walid was sent to march first against Tulayha. He soon proved himself worthy of the task entrusted to him. He defeated Tulayha in the battle of Buzaka. After the battle of Buzaka, many other rebellious tribes including Banu 'Asad submitted to Islam.

Battle of
Buzaka

The false prophetess Sajah entered Arabia with the intention to invade Madinah. She secured the support of some of her tribes to a war against the Khalifah. Khalid marched against her but she had not the courage to meet the Muslim army in the open field. She turned against her rival prophet, Musaylimah who ultimately won her over through matrimonial alliance. After a stay of three days with Musaylimah, Sajah went back to her original home in Mesopotamia.

Musaylimah was the most powerful of the pretenders to the prophetic office. Abu Bakr sent Ikrima and Shurahbil against him. But they failed to subdue Musaylimah and the Khalifa then sent Khalid bin Walid against the false prophet of Yamama. Khalid met Musaylimah and defeated him in a battle near Yamama in 633 A.D. The enemies, being defeated took shelter in a walled garden but the garden was turned into a shamble, for which it earned the name of the 'Garden of Death'. Thousands of Banu Hanifa including Musaylimah himself were killed in the 'Garden of Death'. With the battle of Yamama, the campaign against the apostates came to an end.

Battle of
Yamama

Of the four pretenders, Aswad Ansi and Musaylimah were defeated and killed and the rest, Tulayha and Sajah ultimately embraced Islam. Thus within a year all the expeditions were crowned with success. Abu Bakr with the help of the commanders crushed all the forces of disorder and apostasy. He showed wonderful courage and ability in suppressing the movement. Regarding his services during this time W. Muir says, "But for Abu Bakr, Islam would have melted away in compromise with the Bedouin tribes or likelier still have perished in the throes of birth".

As a result of the suppression of the apostates, the solidarity of Islam was preserved and the victories over the rebel tribes paved the way for the advance of Islam. The success of the Muslims in these campaigns gave them new hope and encouragement to fight against the Byzantines and the Sasanians. The technique of warfare used and the forces collected in these campaigns were utilised in their future wars with the Byzantine and the Sasanian powers.

Results of
the war of
apostasy

That the Apostasy Movement "affected the whole of Arabia is not borne out historically". Those who embraced Islam and became Muslims some good time before the death of the Prophet and were well-grounded in the teachings and spirit of the faith "never wavered in their allegiance to it." Though

The Apostasy Movement left no influence on the history of Makkah

Many remained in silence due to the pressure of rebels

Beckar's view about the war of apostasy

Refusal to pay Zakat

their devotion was put to severe tests, they never hesitated to bear the brunt of any trouble and hardship in support of the faith. Makkah was perfectly calm and quiet at that time. There was not a single case of apostasy and not a single finger was raised against the authority of Islam. The Arabs who accepted Islam only orally or pretended to do so could not appreciate the true spirit of Islam. They did apostatise, no doubt, but it is not historically true that the whole of Arabia renounced Islam. There were still many people who were strict to the faith, but their connection was cut off from Madinah due to the temporary ascendancy of the pretenders. They were neither apostates nor the confederates of the rebels, though owing to the pressure of the latter they could not openly side with the Central Government.

The war which Abu Bakr declared against the rebels has been described by many historians as the war of apostasy. But this view has not been supported by Mr. Beckar in his "Cambridge Medieval History" as the people who raised the standard of rebellion never embraced Islam in heart. They simply feared the towering personality of the Prophet. So, the question of apostatising Islam does not arise here and hence it cannot be regarded, in the estimation of Mr. Beckar, as the war of apostasy.

With the death of the Prophet the people refused to pay Zakat. When the Zakat system was first introduced, some were mortified because of this encroachment on their personal liberty and encouraged by the disturbance all over Arabia, they stopped paying the poor-tax. Abu Bakr was particularly strict on this point. He resolved to suppress this no-tax movement at all cost. 'Ali, Zubayr and Talha were sent to subdue the rebels. Unable to resist the onslaught, the rebels took to flight and thus Islam was saved for the time being and Zakat began to flow from home and abroad.

When the rebels were subdued and Islam was re-established, Khalid bin Walid was fitted out for external expedition. Shortly after the Prophet's demise Mundhir, the Muslim Governor of Bahrayn died. The death of this man gave rise to disorder in the pro-

vince. There was dispute between the tribe of Banu Abul Qays and the tribe of Banu Bakr. The former sought the help of the Muslims and the latter asked help from Persia. When the help came from all sides, a battle ensued between the Muslims and the Persians in which the latter were completely defeated and the rebellion was finally crippled and crushed.

Bahrayn rebellion crushed

Insurrections at Anman and Mahra were also suppressed and crushed. Then rebellion broke out at Hadramawt under the leadership of Ashath bin Qays. The Muslim army marched on Hadramawt and defeated the enemy, and the leader was taken prisoner. The province of Yaman was also brought under Muslim subjugation.

Peace at Hadramawt and Yaman restored

Thus, within a short time all the forces of disorder and revolt were crushed. Having set the house in order, Abu Bakr turned his attention towards the Persian and Syrian frontiers. In the rebellion of Bahrayn the Persians helped the rebels and thereby incurred the displeasure of the Muslims. 'It was the Persians who by their act of hostility invited the attention of the Muslims to take precaution in the frontier'. In 633 A.D. Abu Bakr ordered Khalid bin Walid to proceed to the border of the empire with an army of 10,000 men. On his arrival there he sent a letter to Hurmuz, Commander of the Persian forces, inviting him either to accept Islam or pay tribute or be ready for battle. Hurmuz accepted the third alternative. The first battle between the Muslims and the Persians took place at a place named Hafir, some 50 miles to the south of Uballah. This battle is known as the Battle of the Chains, "from the fact that the Persian soldiers fastened themselves to one another by means of chains". The Persians were defeated and their commander was killed. After this some small skirmishes took place. At last the Persian forces were driven to Mesopotamia to the east of the river. Hira was also besieged and the Christian government of the place soon surrendered and entered into a treaty with the Muslims, agreeing to pay tribute to Arabia. The tribute taken from the Christians of Hira was termed Jizya. The non-

Persian expedition

Battle of the Chains

Jizya

Muslims had to pay this tax in lieu of their military service in the field.

Conquest
of Anbar
and Ain-at-
Tamr

After the conquest of Hira, Khalid advanced northwards till he reached Anbar, a place on the bank of the Euphrates. Anbar was captured. Ain at-Tamr, which was three stages farther from Anbar was also conquered by the Muslims.

Causes of
the Syrian
expedition

During the time of the Prophet, the Roman Emperor, Heraclius, received the Muslim envoy with great honour but afterwards he became enemy of the Muslims. When the first Khalifah found that the Roman Emperor began to conspire against him in co-operation with the Bedouins of the Syrian frontier, he decided to save the frontier from the Roman attack. Besides, the Christian chieftain named Shurahbil murdered the messenger of the Prophet at Muthah in violation of the International rules of peace while he was going to the prince of Basrah. In order to avenge the murder of the Muslim envoy Syrian expedition was undertaken. Over and above, Syria was economically necessary to Arabia. From time immemorial Arabia used to do business transaction with Syria. The very existence of Arabia depended on its trade with Syria and hence the conquest of Syria was essential to the Muslims. Abu Bakr sent Khalid bin Walid at the head of an army of 40,000 to the Syrian frontier. The Khalifah advised the General not to attack the enemy but to repulse the attacks made on him. Both the armies met at Ajnadan. The Muslims with great difficulty won the field. Heraclius fled to Antioch and the victorious General marched on Damascus and laid siege to it.

Murder of
the Prophet's
messenger
at Muthah

Economically Syria
was
necessary

Battle of
Ajnadan

Election
of Umar

Death of
Abu Bakr

The news of the victory at Ajnadan reached just at the time when Abu Bakr was confined to bed. When the disease took a serious turn he sent for the prominent Muslims and consulted them regarding a suitable successor to the Khilafat. All eyes turned to Umar. He first consulted Abdur Rahman bin Auf and Uthman and asked the opinions of other important Muslims. They supported Umar for the exalted office. After a fortnight's illness Abu Bakr died on

Tuesday, the 22nd Jamadi II, 13 A.H./23rd August, 634 A.D.

Estimate of Abu Bakr

Abu Bakr took the office of Khilafat at the most critical and crucial moment of Islamic history. Disunity among the Muslims, rising of the false prophets and rebellions in the peninsula threatened the existence of the infant State of Islam and disturbed the peace of the empire. He brought unity among the Muslims, crushed the power of the false prophets and put an end to rebellions at home and vanquished the invaders abroad. He thus laid secure the foundation of Islam. In consideration of the difficulties arising out of the death of the Prophet and the services rendered by him to the cause of Islam at that critical moment, Abu Bakr may rightly be called the saviour of Islam. He not only saved Islam from disruption but "made it a world-religion by diverting the attention of the warring tribes from internal conflict to conquest and glory in the lands of Persia and of the Byzantine Empire". His calm judgement and quick sagacity coupled with a gentle and compassionate heart, were of incalculable service to the faith of Islam.

Saviour of
Islam

Abu Bakr was the constant companion of our beloved Prophet. He followed the faith of Muhammad (Sm.) in the teeth of bitter opposition and was ready to undergo any sort of trouble and hardship for the cause of Islam. The secret of his strength was his faith in Muhammad (Sm.). "Call me not the Khalifah of the Lord", says Abu Bakr, "I am but the Khalifah of the Prophet of the Lord". It was Abu Bakr who first tried to collect the verses of the Holy Quran into one volume. It was he who placed all his wealth at the disposal of the Nation. He had a very sympathetic heart for the poor and the needy. In order to help the distressed and relieve the destitute, he used to walk in the street at night. But at the same time he was armed with an iron determination and an unshakable belief in his faith. He devoted his energy to the administration of the new born

Faith in
Muham-
mad (Sm.)

Character

State and to the good of his subjects. His unswerving adherence to the new faith, his fidelity to the principles of Islam and his simplicity of life were the chief features of his character. He was the true embodiment of the spirit of Islam. Diligent, wise, tactful and impartial, Abu Bakr occupied a unique place in the history of Islam. Thus it can be said that "his reign was short, but after Muhammad (Sm.) himself there is none to whom the Faith is more beholden".*

* Sir W. Muir, *The Caliphate, Its Rise, Decline and Fall*.

The administration of Hazrat Umar was the most perfect in this world and it remains

The administration of Hazrat Umar was the most perfect in this world and it remains

CHAPTER VIII

UMAR

(13—24 A.H./634—644 A.D.)

Early life

'Umar was born in 513 A.D. in a distinguished Quraysh family of the Addiya clan. Abu Hafs was his surname, while he received the title of *Faruq* after his acceptance of Islam. In his boyhood he was a famous wrestler and orator. He was one of the few people who during the advent of Islam knew reading and writing. Business was his chief occupation. He was an arch enemy of the Prophet before embracing Islam. Inspired by Abu Sufyan, one day he was going to cut off the head of Muhammad (Sm.) with an open sword. While on the way he was informed of the conversion of his sister and brother-in-law to Islam, he became angry with them and wanted to punish them, but the sweet words of the Holy Quran which they recited to him softened his mind. Being imbued with the new spiritual thought, he ran hurriedly to the Prophet and embraced Islam in the sixth year of the Call. His conversion to Islam was of immense value to Muhammad (Sm.) and his mission.

Enmity to
Muham-
mad (Sm.)

Conversion
to Islam

His services to Islam before his accession

During the first emigration to Abyssinia, which took place before his conversion, 'Umar could not play any part; but on the occasion of the flight to Madinah he accompanied a band of twenty to Madinah and helped the Prophet there both in fortune and adversity. He took part in the battles of Badr and Uhud. In the battle of the Ditch when the Muslims were besieged within the town of Madinah, 'Umar displayed splendid feats of bravery. He was also present at the Treaty of Hudaibiah. He was not willing to accept this treaty as it seemed to him a most humiliating one on the part of the Mus-

lms. But at last 'Umar had to submit to the will of the Prophet who consoled him with a divine message. He also participated in the battle of Khaybar. In the eighth year of the Hijrah he took part in the march on Makkah. He kept the ground when the Muslims army took to flight from the battle of Hunayn. 'Umar placed half of his life-long savings at the disposal of the Prophet on the occasion of the Tabuq expedition as contribution towards the war fund. After the demise of the Prophet he accompanied Abu Bakr to the council hall where the people of Madinah had assembled to select their leader. When the decision was arrived at, he was the first to swear allegiance to Abu Bakr and throughout his reign he was a constant friend of Abu Bakr in weal and woe.

After the death of Abu Bakr, 'Umar took the reins of government in his own hand and pursued the frontier policy of his predecessor with his characteristic zeal and vigour. Within a short period he brought the mighty empires of Persia and Rome under the banner of Islam.

Expansion of Islam under 'Umar

Before entering into the details of conquest, we should discuss the causes which brought the Muslims into conflict with the Persians and ultimately led them to the conquest of Persia. The animosities between the Muslims and the Persians began to grow due to several reasons.

Causes of the conquest of Persia. The Persians never cherished in their hearts the good of the Muslims and that was why they left no stone unturned to crush Islam in its bud. When the Prophet of Islam sent an envoy to the court of Persia, the Persian king, Chosroes II, known in Persian history as Khushraw Parwiz, insulted the envoy and thereby incurred the displeasure of the Muslims. The enmity of the Persians is further revealed in the rebellion of Bahrayn during the time of Abu Bakr when they helped the enemy of the Muslims. Thus the Persians proved dangerous to the State and the Muslims had to be cautious against them.

Part played by 'Umar in the battles of the Prophet

'Umar followed the policy of Abu Bakr

Persians insulted and helped enemy of the Muslims

From the geographical point of view Iraq, a province of the then Persian empire, formed the natural part of Arabia. Hence it was essential to the Arabs. Besides, the Arab tribes who lived on the border of Iraq and Chaldea helped their kinsmen in Arabia to rise against Islam. So, for the safety and defence of Islam, the Muslims were compelled to take up sword against the border tribes.

The economic factor was not less important in deciding the fate of Persia. Iraq is a land of immense wealth due to the flow of the Euphrates and the Tigris over the surface of the province. Being a barren land, Arabia depended on the province of Iraq for her trade. But the Persians did not allow Islamised Arabia to carry on trade with them. So, the economic necessity drove the Muslims to come into conflict with the Persians.

Battle of Namarraq. During the Khilafat of Abu Bakr, the Muslims under Muthanna and Khalid bin Walid conquered a part of the Sasanid Persia which was called the Kingdom of Hira. At the loss of Hira the Persians became furious and they were trying to recover it from the hands of the Muslims. The Persian King sent Rustam, a famous General with a large army. Khalid bin Walid had already left for Syria and so Muthanna was left alone in the Persian frontier. In view of the growing pressure of the Persians Muthanna appealed to the new Khalifah for reinforcements. 'Umar sent an army towards Persia under the command of Abu Ubayda. A battle took place at a place called Namarraq in which the Persians were defeated and Hira was re-conquered.

Battle of Jasn. The defeat of the Persians in the battle of Namarraq enkindled their national pride. They again met the Muslims on the other bank of the Euphrates under the command of Bahman. Abu Ubayda, against the advice of Muthanna, crossed the river and gave battle to the Persians. The Muslims fell one after another till 3,000 remained out of an army of 9,000. Abu Ubayda lost

Geographical position and border conflicts

Economic necessity

Hira re-conquered

Defeat of the Muslims

UMAR

his life in the struggle. This battle is generally known in the history as the battle of Jarr or the Bridge.

Defeat of the
Persians

Battle of Buwaib. 'Umar was mortified at the news of this disaster and began to raise a fresh levy for the sake of national prestige. Many Muslims and Christians responded to his call and rallied round the standard of Islam. Both the armies met at a place named Buwaib, a few miles from Kufa. The Persians were defeated after a hard contest and began to flee in utter confusion. But finding no other way, they returned to the charge and perished in large number on the field. Their leader, Mahran was slain in this battle.

Causes of the
battle of
Qadisiya

Battle of Qadisiya. The Persian could not forget the crushing defeat inflicted on them in the field of Buwaib and now they began to prepare themselves against the Muslims. When 'Umar was apprised of this he declared *Jihad* all over the land. Sa'd bin Abi Waqqas was chosen for the chief command as Muthanna was no more in this land of living. He was sent with instructions to encamp at Qadisiya and to send envoys to the court of Persia with the message of Islam before opening hostilities. Accordingly, envoys were sent to the court of Persia with the message of Islam but the Persian king Yazdigard insulted the envoys and turned them out of the court. This ill-treatment from the Persian king hastened the war. The Persian soldiers were sent against the Muslims under the command of their greatest hero Rustam who was asked at the outset to accept Islam and conclude a treaty with the Muslims. Rustam boastfully refused to comply with their request and wanted to smash the whole of Arabia to pieces. The following day the Persian army advanced and Sa'd being unwell directed the operations from his sick-bed. The battle that followed at Qadisiya was hotly contested. It lasted for three days. Though the Persians fought gallantly, yet they were defeated and their famous General Rustam was killed while he was running away from the battle field.

The Persians
defeated and
their com-
mander killed

With the death of Rustam the Persian troops took to flight. The battle of Qadisiya was a decisive one in the history of Islam as well as of the world. It completely broke down the strength of Persia and secured for Islam a footing ground in Persia.

Results of the
battle of
Qadisiya

Capture of Madain. After a few months, Sa'd with the permission of the Khalifah, marched against the capital Madain and occupied it. Thus the whole of the territory between the Euphrates and the Tigris came under the possession of the Muslims.

Battle of Jalula. The Persian king took refuge in Hulwan, about a hundred miles to the north of Madain. He once more ordered the Persian forces to advance and a part of his army occupied Jalula. Sa'd with the Khalifah's permission sent a strong army under Qaka to meet the Persians. The siege continued for eight days when the Persians were defeated. Hulwan was captured and the Muslims strongly garrisoned the place.

After this a peace was concluded with the Persians and no fighting took place for a few months. But the Persians broke the treaty in 638 A.D. and the Muslims were compelled to wage war against them. The last great battle was fought in 642 A.D. at Nihawand in which the Persians were defeated and their power was completely shattered. The great army of Yazdigard was smashed to pieces. Yazdigard fled to Ispahan then to Kirman and from there to Balkh. Thus the whole of Persia came under the sway of Islam.

The whole
of Persia
conquered

Causes of hostility with the Byzantines. The relation between the Muslims and the Byzantine Empire (the Eastern Roman Empire consisting of Syria, Palestine and Egypt was called the Byzantine Empire) was very cordial at the dawn of Islam. When the Muslim envoy was sent to the court of the Roman emperor, Heraclius, during the life-time of the Prophet, he received the envoy with great honour. But afterwards the relation began to cool

Relation
during the
time of
the Prophet

down. The Christian prince of Banu Ghassan of Syria murdered the envoy of the Prophet at Muthah, while he was going to the prince of Basrah. The Syrian expedition was undertaken in order to avenge the murder of the Muslim envoy. Thus the hostility between the Muslims and the Byzantines began to increase.

Hostility
of the
Romans

During the time of Abu Bakr the relationship was not improved due to certain reasons. Heraclius, the Roman emperor, incurred the displeasure of the Khalifah by instigating the Bedouins against the Muslims. And the result was the battle of Ajnadan.

Border
conflict
was one of
the causes
of hostility

Just after the demise of the Prophet the Arab tribes who lived on the border of Syria and Palestine used to help their kinsmen in Arabia. Their frequent raids on the Muslim territory brought immense trouble and misery to the people of Arabia. As a result, the relation between the Muslims and the Byzantines became straitened.

Economic
problem
and
strategic
position
of the
Byzantine
Empire
widened
the gulf of
relation-
ship

There were other causes which widened the gulf of relationship. Arabia is a land of desert and hence the inhabitants of this place had to seek their fortune outside Arabia. On the other hand, the Byzantine Empire was famous for its richness and better living and so the Muslims, in order to solve their economic problem, turned their eyes towards the Byzantine Empire. Besides, the strategic position of the Byzantine Empire was such that it was necessary for the safety and defence of Islam. All these brought the Muslims into conflict with the Byzantine Empire. But in spite of this the relation of the Muslims with the Romans was not always uncordial. After the defeat of the Romans in the field of Yarmuk, the relationship began to resume. When Jerusalem was besieged, the inhabitants of this place made a treaty with the Khalifah. By the Treaty of Jerusalem old relationship was restored. After that, the relationship between the Muslims and the Byzantines was one of constant hostility. But as soon as the Muslims conquered a country they adopted a policy of conciliation.

Relation
ship res-
tored after
the treaty
of Jerusa-
lem

When the Byzantine Empire came under the sway of Islam, they not only made friendship with the conquered people but also made every effort to improve their conditions. The Byzantines were treated with kindness and justice, and they had never enjoyed such a period of peace and tranquillity as under the Muslims.

Conciliatory
policy
of the
Muslims

Conquest of Syria. When Abu Bakr was in his death-bed, the Muslims had defeated the Romans on the Syrian frontier. After that, Khalid bin Walid annexed Damascus, Ardan and Hims one after another to the empire of Islam.

Capture of
Damascus,
Ardan and
Hims

At the fall of these three important cities, the Roman emperor, Heraclius became furious and sent a vast army against the Muslims. The Muslim army rallied at Yarmuk under the leadership of Abu Ubayda. They first wanted to avoid war but it was thrust upon them by the Romans. In the battle of Yarmuk, which took place in July, 634 A.D. the Romans were defeated, and all the Syrian towns surrendered one by one. When the emperor Heraclius heard of this discomfiture, he left for Constantinople.

Battle of
Yarmuk

The battle of Yarmuk was a turning point in the history of Syria. In this battle the power of the Romans was curbed and crushed. Some of the people joined the faith of Islam, but those who refused to join were asked to pay Jizya. Peace was concluded with those who neither embraced Islam nor paid any Jizya on condition that, if necessary, they would fight for the Muslims.

Results of
the battle
of Yarmuk

Capitulation of Jerusalem. After the fall of Yarmuk the Muslims laid siege to Jerusalem. The people of Jerusalem offered to capitulate on condition that the Khalifah should come in person and sign the treaty. Umar in consultation with the prominent members responded to their request. The treaty was drawn and signed by the Khalifah. The treaty "gave the inhabitants full protection of life, of property, of churches and of crosses. Their churches shall not be used as dwelling houses nor shall

Treaty of
Jerusalem

they be dismantled nor shall their compounds be in any way damaged. Islam will not be forced on them nor shall they be in any way molested. The people of Jerusalem shall pay the Jizya as the people of other towns do. They must turn out the Greeks but whoever of the Greeks leave the town, his life and property shall be protected till he should reach a place of safety. And whoever should wish to go away with the Greeks, their life and property, churches and crosses, shall be protected. The terms of the treaty will be observed even by the next generation".

Conquest of Jazira. In 17 A.H./638 A.D. the Roman emperor made another attempt to regain Syria at the instigation of the people of Jazira. The Arabs did not want territorial extension but they were fighting for the protection of Arabia. When this object was achieved, they stopped fighting. But the enemies would not let them rest. The people of Jazira took the field and opened the gates of war to the invaders. The Muslim force under the leadership of Abu Ubayda fell upon the enemies and the enemies were once more routed. Thus the whole of Syria was conquered by the Muslims.

Khalid bin Walid

It would not be out of place to dwell upon important matters regarding the services of Khalid bin Walid and his subsequent removal from the command. Bold, fierce, dashing and courageous Khalid occupies a unique position in the history of heroism. During the battle of Uhud he fought on the side of the Quraysh and defeated the Muslims for the first time. On becoming Muslim, Khalid devoted his whole life to the cause of Islam. He saved the Muslim army in the battle of Muta from the impending disaster and brought glory to Islam. It was under his leadership that the Muslims were able to restore peace in the peninsula by suppressing the false prophets. The glory of the conquests of Iraq and Syria was also due to Khalid bin Walid. For bravery and courage he is known in the history of Islam as the "Sword of Allah".

Services of
Khalid bin
Walid

The man who has done so much for Islam was removed from the command in 17 A.H. by 'Umar I. It is said that Khalid gave an award of 10,000 dinars to a poet. 'Umar disliked this extravagance and asked for an explanation which was refused by Khalid. Khalid had given the money out of his own purse. There were some other reasons for his removal. Khalid had been very severe on the battle-fields against the enemies. 'Umar did not like this and he found in Abu Ubayda a man of mild disposition. Regarding the removal of Khalid from power W. Muir says, "He (Umar) had deposed Khalid from his government, not because of tyranny or fraud, but because he deemed it needful to remove stumbling block out of the way of the people, who were tempted to put their trust in an arm of flesh instead of looking alone to the Giver of all Victory". However, the removal of Khalid bin Walid shows that every Muslim whatever rank he occupies is liable to answer for his own conduct.

Removal
from the
command

In the same year of the Hijrah, northern Arabia and Syria were visited by a severe famine and pestilence in which many of the best and prominent men fell victim to epidemic. 'Umar personally came to Syria for the relief of the distressed people. He worked like a common labourer during this time and on many occasions he was seen carrying loads of flour on his shoulders for the famine-stricken people.

Famine
and pestilence

Conquest of Egypt. Towards the close of 18 A.H./639 A.D., Amr bin A's with the permission of the Khalifah set out from Palestine for Egypt.

The causes of the conquest of Egypt are not far to seek. The strategic position of Egypt, the richness of its grain-producing soil and the enmity of the Roman emperor led the Khalifah to turn his attention to the conquest of Egypt. The Byzantines had been living in Egypt since their expulsion from Syria and Palestine. It was not safe for the Mus-

Causes

Strategic
position of

Muslims at any moment. Its capital, Alexandria, was the base of the Byzantine Navy and the door to the rest of the North-African corridor.

The Arabs were not free from financial embarrassment. They had to depend on the mercy of others for the solution of their economic problem. Egypt is a rich country due to the flow of the river Nile over its surface. The river Nile brings plentiful supply of water every year and makes the soil of Egypt fertile. This is why Egypt is called "the gift of the Nile". So, the Muslims in order to improve their lots and to weaken the economic position of the Byzantines felt it necessary to conquer it and the behaviour of the Roman emperor hastened the work. The Roman ruler instigated the people of Jazirah against the Muslims and thought of attacking Syria through Egypt. For these reasons the Khalifah gave permission to Amr bin A's to proceed to Egypt. Amr entered Egypt with 4,000 men by the route of Wadi al-Arish. After attacking some small towns, he laid siege to Fustat. The siege lasted for seven months after which the fort came under the possession of the Muslims.

At the fall of Fustat, the Caesar became furious and sent a vast army to Alexandria. After a hot contest Alexandria was conquered by the Muslims. In 20 A.H./640 A.D., the whole of Egypt came under the sway of the Muslims. After the conquest of Egypt, Amr took measures to improve the condition of the subjects. Agriculture was patronized and taxation was regulated on a fixed and moderate scale. Trade was encouraged and the Egyptian Christians were treated with kindness. The Egyptians had never enjoyed such a period of peace and prosperity before.

It is said that the famous library of Alexandria was burnt to ashes at the instance of 'Umar. The two famous historians, Gibbon and Gior, are of opinion that it was burnt long before the Muslim conquest of the town. Muir says, "it is a later invention".

Economic factor

Fall of Fustat

Fall of Alexandria

Amr introduced good Govt. in Egypt

Library of Alexandria

Results of the Persian and Roman conquests

The conquest of Persia and Rome had far-reaching consequences in the whole history of Islam. The success of the Muslims over the Persians was a success of the Semites over the Aryans. The powers of the two mighty nations were totally crushed, while those of the Muslims began to increase. The conquest of the Roman Empire brought the Muslims in touch with the Mediterranean Sea. They now felt the necessity of building up their Navy. Hence it can be said that the Roman conquest was primarily responsible for the creation of Muslim naval power.

With the conquest of Persia and Rome the Muslims became the masters of the vast dominions. They were now in possession of the heritage of these two resourceful countries. They became economically self-sufficient and when they were free from the economic depression they devoted their time to culture and other affairs. It is also suggested that the unlimited material resources of the two countries served as an encouragement to the Muslims to extend their power up to the Indus. The Muslims had learnt the art of the military technique of the conquered people by coming into contact with them. They adopted it in course of time as their model.

The Persians and the Romans had reached the height of glory and power in those days. In the domain of culture and civilization, they remained unrivalled in the history of the world. So, after the conquest of these countries the Muslims came in close touch with the Persian and Hellenistic Civilization. It was the result of this cultural contact that the Muslims in later days played so successfully the important role in the intellectual fields in the world.

Persian etiquette and social system, Persian manners and customs were all introduced in the Arab society. But the Muslims not only took but also gave many things to the conquered people. They introduced a better form of Government in the conquered countries. The peasants who were

Powers of the mighty nations crushed while those of the Muslims increased

Naval power created

Solution of economic problem

Military technique adopted

Cultural contact

Persian social system and customs introduced

groaning under the burden of taxation under the Persian king, Chosroes, heaved a sigh of relief under the Muslims. Trade and industry, agriculture and commerce received a great impetus in the hands of the Muslims.

Simplicity
of the
Arab
life lost

The conquests of Persia and Rome were not at all an unmixed blessing to the Arabs. The vicious and luxurious life of the conquered people penetrated into the Arab society. As a result the simplicity of Arab life was lost and the Muslims became degenerated. All these pernicious habits paved the way for the future downfall of the Muslims.

* Causes of the Muslims' success

Religious
zeal of the
Arabs

The success of the Muslims over the Persians and the Romans was mainly due to their religious zeal and fervour. They fought for their country, i.e., Islam, with all their means and capacity, and were ready to die for it any moment. To die for Islam was a great privilege to them as they believed that their death for Islam would be rewarded in the next world. Hence they preferred death in the cause of their country to dishonour at the hands of the enemy while the enemy had no such idea regarding their future. The Arabs were also imbued and inspired with the thoughts of a new nationalism which was a great incitement to victory over the enemy. They were united under the banner of Islam to defend their country at the cost of their own life. During this period Arabia produced a galaxy of brilliant soldiers and generals who possessed extraordinary courage and capacity, foresight and military skill. It was under the leadership of these generals that the conquests of the Islamic world were possible. Besides these, the military technique of the Muslims was superior to that of the Romans and the Persians, who had no mastery over the cavalry and camelry. The internal decadence of the two mighty empires were greatly responsible for the success of the Muslims. 'Luxury, corruption and oppression, religious strife and military disaster had impaired their vigour and undermined their strength' even before they came into

National
feeling

Capable
generals
and better
military
technique
of the
Arabs

Decadence
of the
Persian
and Roman
Empires

conflict with the Arabs. Moreover, the Greeks fought for their power and prestige, while the Muslims fought for their own existence. Their defeat in the field would mean their complete doom and destruction. Hence they fought to the last for one idea—the idea of existence. These are the causes which account for the success of the Muslims against the enemy.

Difference
of ideology

Administration of 'Umar I

'Umar I not only conquered a vast empire during the ten years of his Khilafat but he consolidated it by a great system of administration. As an administrator he remained a model for all great Muslim rulers during the whole of Islamic History. "During the thirty years that the Republic lasted", says Ameer Ali, "the policy derived its character chiefly from 'Umar both during his life-time and after his death". He framed the Constitution of the State on the basis of democracy. The seed of democracy planted by Abu Bakr bore fruit and reached its zenith during his reign. He had two Consultative Bodies. These bodies were called the *Shura* or Council of Advisers. In all important affairs, he sought the help of the *Shura*. 'Umar emphatically declared, "There can be no Khilafat except by consultation". The position of the Khalifah was just the position of a common subject. 'Umar often used to say, "Verily I am one among you. I do not desire that you should follow anything which arises from my caprice".

Democratic
spirit of
'Umar's rule

The *Shura*

In the interest of the national integrity of the Arabs 'Umar I took steps to make the peninsula a purely Muslim State. In view of the hostility of the non-Muslims he offered option to the Jews of Khaybar and the Christians of Najran to decide whether they would stay in Arabia without interfering in the affairs of the State or migrate to other places on receiving due compensations from the State. They preferred to leave Arabia with the proposed compensation money and the Khalifah gave them all sorts of facilities for migration. The second cardinal point in 'Umar's policy was to maintain the military aris-

Constitutional
reforms
'Umar

tocracy of the Arabs and to achieve this end he did not allow them to hold land in the conquered countries, because of the fact that it would impair the military prowess of the Arab soldiers. He also forbade them to live with the settled people in cities and ordered them to live in military cantonments.

'Umar I was the founder of the political administration of Islam. For the convenience of administration 'Umar divided the empire into provinces and each province was placed under an efficient governor. Makkah, Madinah, Jazirah, Basrah, Kufa, Egypt and Palestine were the main provinces of the empire. The provincial Governor was called the *Wali* or *Amin*. *Wali* was not only the ruler of the province but also the military and religious head. He was responsible to the Khalifah for his administration. The provinces were again divided into districts and the district officer was called the *Amil*. The Khalifah watched the movement of the officers through the help of the spies.

'Umar took special care of the welfare of agriculture and the agriculturists. He made it a law that no Arab should acquire lands from the natives of the soil in the conquered territories. After a proper survey of the lands the assessment was fixed. Cannals were dug and police force was organised. 'Umar I introduced the Muslim era of Hijrah. He also introduced the system of old-age pension. "The pension system of 'Umar is a spectacle probably without parallel in the world", says W. Muir. For the weak and the disabled, he granted allowances from the public treasury. He founded schools and mosques in different parts of the empire.

'Umar established a department of finance under the name of *Dewan* which was in charge of the revenue administration of the Centre as well as the Provinces. The *Dewan* was to regulate the receipt and disbursement of the revenue of the empire. The sources of the revenue were generally derived from the poll-tax (*Jizya*), poor-tax (*Zakat*), land-tax (*Kharaj*), spoils of war and the *Fay* (income from crown lands). Besides these taxes, 'Umar

instituted a few new taxes, namely, *al-Ushr* or one-tenth of the produce taken from big estates, a commercial tax imposed on foreign non-Muslim merchants and *Zakat* on horses, exempted during the time of the Prophet and Abu Bakr.

After meeting the expenditure of general administration and warfare the surplus money was distributed among the Muslims and it was determined by three principles, namely, the relationship with the Prophet, priority of conversion to Islam and military service to Islam. On the basis of these principles every Muslim, both male and female, was to receive the amount of pension or stipend and for this a Register was maintained in the *Diwan*. On the top of this list were the names of the widows and close relations of the Prophet who received 10,000 dirhams each per year. Next came the warriors who fought the battles of Islam. The warriors of Badr received 5,000 dirhams each and those who took part in the battle of Uhud got 4,000. The people who accepted Islam before the conquest of Makkah received 3,000 dirhams a year and so on, till we come to the ordinary soldiers. The ordinary soldiers who joined the great conquests of 'Umar got 500—600 dirhams. Even the slaves, women, newborn children and dependents of the Muslims had shares in the *Bayt al-Mal* or the Public Treasury.

'Umar entrusted the Qazi with the judicial functions. The Qazi was completely independent of the provincial governor and received a fixed pay for his duties.

The Khalifah maintained a well-disciplined army. He himself was the commander of his army at Madinah. But generally he delegated his authority to his Generals. His army was divided into two classes—cavalry and infantry. He was particularly careful for the welfare of his soldiers. But in case of neglect of duties he inflicted severe punishment on his soldiers. Thus in every sphere of administration he stands unparalleled in the whole history of Islam.

Division of
empire

Wali or
Governor

Amil

Special
care for
agriculture

Pension
system
introduced

Revenue
adminis-
tration

Distribu-
tion of
surplus
money
among
the Muslims

Judicial
Department

Army

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'Umar established a department of finance under the name of *Dewan* which was in charge of the revenue administration of the Centre as well as the Provinces. The *Dewan* was to regulate the receipt and disbursement of the revenue of the empire. The sources of the revenue were generally derived from the poll-tax (*Jizya*), poor-tax (*Zakat*), land-tax (*Kharaj*), spoils of war and the *Fay'* (income from crown lands). Besides these taxes, 'Umar

instituted a few new taxes, namely, *al-Ushr* or one-tenth of the produce taken from big estates, a commercial tax imposed on foreign non-Muslim merchants and *Zakat* on horses, exempted during the time of the Prophet and Abu Bakr.

After meeting the expenditure of general administration and warfare the surplus money was distributed among the Muslims and it was determined by three principles, namely, the relationship with the Prophet, priority of conversion to Islam and military service to Islam. On the basis of these principles every Muslim, both male and female, was to receive the amount of pension or stipend and for this a Register was maintained in the *Diwan*. On the top of this list were the names of the widows and close relations of the Prophet who received 10,000 dirhams each per year. Next came the warriors who fought the battles of Islam. The warriors of Badr received 5,000 dirhams each and those who took part in the battle of Uhud got 4,000. The people who accepted Islam before the conquest of Makkah received 3,000 dirhams a year and so on, till we come to the ordinary soldiers. The ordinary soldiers who joined the great conquests of 'Umar got 500-600 dirhams. Even the slaves, women, newborn children and dependents of the Muslims had shares in the *Bayt al-Mal* or the Public Treasury.

'Umar entrusted the Qazi with the judicial functions. The Qazi was completely independent of the provincial governor and received a fixed pay for his duties.

The Khalifah maintained a well-disciplined army. He himself was the commander of his army at Madinah. But generally he delegated his authority to his Generals. His army was divided into two classes—cavalry and infantry. He was particularly careful for the welfare of his soldiers. But in case of neglect of duties he inflicted severe punishment on his soldiers. Thus in every sphere of administration he stands unparalleled in the whole history of Islam.

Division of
empire

Wali or
Governor

Amil

Special
care for
agriculture

Pension
system
introduced

Revenue
admini-
stration

Distribu-
tion of
surplus
money
among
the Muslims

Judicial
Department

Army

Death of 'Umar

'Umar I, after a glorious rule of ten years and some months, met his death at the hands of a Persian slave named Abu Lulu (Firoz) in the year 23 A.H./643 A.D., while he was saying his prayer in the mosque. "The death of Hazrat Umar", says Ameer Ali, "was a real calamity to Islam". Extremely stern but just 'Umar was especially fitted for the leadership of unruly Arabs. He stood like a bulwark and protected his people against every assault that was made to undermine their strength. With his death, all the forces such as tribalism, immorality of the days of ignorance, centrifugal tendency of Bedouin tribes raised their heads and undermined the unity of the Muslims.

Estimate of 'Umar

Hazrat 'Umar was one of those extraordinary personalities in history who not only moulded the destiny of the nation but made history of their own. His brilliant conquests and benevolent administration inaugurated a new era in the history of the world. He had to fight against the Persians and the Romans who were bent upon the destruction of the infant State of Islam. It was due to his dexterity and ability that the mighty empires of Persia and Rome crumbled before the arms of Islam and it was no small credit to him that the whole of Arabia and Egypt came under the influence of the Muslims. It was he who not only consolidated the conquered territories but also gave the empire an efficient system of administration. He may be regarded as the real founder of the political administration of Islam. His enforcement of the *Shariat Law*, organisation of the police force, introduction of census, stipends and the Muslim era of Hijrah, construction of forts on the frontier, establishment of the department of finance, improvement of agriculture and the agriculturists, patronage of female education, etc., testify to his ability as a great ruler and administrator. For the safety of Arabia he asked the Jews of Khaybar and the Christians of Najran to leave the peninsula. The prohibition of purchasing and cultivating lands

Achievements of 'Umar

by the Arabs in the conquered countries speaks of his genius as a far-sighted statesman. Thus as a conqueror, as an administrator and a statesman, 'Umar I deserved to be ranked as one of the greatest rulers of the world.

Hazrat 'Umar was the best example of ideal character. All the good qualities of a man were combined in him. Simplicity, dutifulness and impartiality were the chief features of his character. Himself a ruler of a vast dominion, 'Umar lived like an ordinary man. It was difficult for a foreign visitor or an unacquainted person to recognise the Khalifah. He had no bodyguard for personal safety nor a magnificent palace for his residence. He was the embodiment of softness and strictness. He was kind and sympathetic to the poor and for them he passed many a sleepless night. He used to roam in the street at night to see the condition of his people and on many occasions he helped them with money and food. During the days of famine he carried sacks of corn on his own shoulder to distribute among the distressed people. But he was very strict in the case of judgement. Nobody was exempted from the laws of justice, even not his own son if he committed any wrong. Nepotism and partiality could not touch his activities. High and low, rich and poor were all equal to him and to his law. When a complaint was brought against the provincial governor, he did not hesitate to dismiss him. In the interest of Islam and the State he selflessly devoted his whole energy, time and brain and for this he will live in the hearts and minds of the Muslims for all time to come.

Character

CHAPTER IX

'UTHMAN

(24—36 A.H./644—656 A.D.)

Early life

'Uthman was born in 573 A.D. in the Quraysh family of Banu Umayya clan. His ancestral pedigree joins that of the Prophet with the fifth ancestor. Before his acceptance of Islam he was known by his surname Abu Amar. He was also known in history as *Dhunnurayn*, for he married two daughters of the Prophet. His father's name was Affan and mother's Arwa. Abu Sufyan, the arch enemy of Islam, belonged to this clan. 'Uthman learnt reading and writing and from his boyhood he was generous and honest. He was one of the few well-to-do men in Arabia. Abu Bakr was his bosom friend.

When the Prophet invited men to his religion he was thirty-four years of age. One night 'Uthman dreamt a dream that somebody was calling him, "Wake up, ye sleeping one, Ahmad has appeared in Makkah". His mind was filled with a divine inspiration. He hurriedly ran to the Prophet and embraced Islam. When his uncle Hakam was apprised of his conversion, he began to rebuke him, even chastised him severely but he did not abjure the faith of Muhammad (Sm.)

Emigration to Abyssinia

When the persecution and tortures on the Muslims exceeded all bounds, Muhammad (Sm.) advised his followers to migrate to Abyssinia and on this occasion 'Uthman along with his wife accompanied the emigrants. After a couple of years he came back to Makkah from where he again migrated to Madinah.

'UTHMAN

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His services to Islam

During his stay at Madinah, he took a prominent part in serving the cause of the Muslims. He placed all his wealth at the disposal of the nation and in this respect he was second to Abu Bakr. When the Prophet expressed his desire to dig a well for the Muslims, he fulfilled this desire of the Prophet by spending twenty thousand dirhams for the well. Again, when the Prophet expressed a wish to purchase an adjoining piece of land for the extension of his own mosque, 'Uthman fulfilled his wish too. During the Tubuk campaign, when the Muslims were facing some difficulties due to want of money he contributed ten thousand dinars in cash and one thousand camels. In the battle of Badr he could not take part owing to the illness of his wife Ruqayya. Here he only carried out the order of the Prophet who wanted him to attend on his sick wife. He took part in the battle of Uhud. He also took part in all other battles but he was not present at the treaty of Hudaibiah according to the Prophet's wish. He occupied a prominent position in the affairs of the State during the Khilafat of Abu Bakr and 'Umar. Both of them sought the advice of 'Uthman in the discharge of their duties.

'Uthman's services to Islam before his accession

Election of 'Uthman

When the life of 'Umar was drawing to a close, he left the election for the future successor to the Khilafat to a council consisting of 'Ali, 'Uthman, Sa'd, Talha, Zubayr and Abdur Rahman bin Auf. The services of every one of them were appreciable for the cause of Islam. "But among them there was none standing out in distinct relief from the rest as did Abu Bakr and 'Umar in their respective times". So, it was a difficult question to choose one out of many for the exalted office. During the life time of 'Umar his choice was fixed on Abu Ubaida bin Jarrah for his distinctive features. But he was already dead. The next choice was Abdur Rahman who was not willing to shoulder the great responsibility. After the Khalifah's death, among

Born in
573 A.D.

Conversion to
Islam

the five nominees Talha was not present at Madinah and the choice was left in the hands of Abdur Rahman bin Auf who worked day and night for an amicable settlement. He consulted each one individually as to his opinion. Sa'd would support 'Uthman. Zubayr mentioned both 'Uthman and 'Ali. 'Uthman voted for 'Ali and 'Ali voted for 'Uthman. Abdur Rahman asked the opinions of other prominent men. At last the majority of votes was in favour of 'Uthman and he was declared as the elected Khalifah. Everybody took the oath of allegiance and when Talha came back, 'Uthman requested him to take the post of Khalifah but he refused and took the oath of fidelity to him. Thus 'Uthman became Khalifah on the votes of the majority.

Five candidates stood for the Khalifat

Conquest in the East

After six months from the demise of 'Umar, the Persian king Yazdigard, who was in exile, again tried to instigate rebellion in the country against the authority of Islam. 'Uthman quelled the rebellion with an iron hand. Thereupon the other Persian kingdoms came under the sway of the Muslims. The chiefs of Hisraf, Kabul, Gazna, Balkh and Turkistan paid homage to the Muslims. Most part of Khurasan such as Nishapur, Tus and Marv fell into the hands of the Muslims in the year 30 A.H./650 A.D. During the reign of 'Uthman peace was not only establishing in the countries but towards the east and the north the frontiers of the Muslim Empire were considerably pushed forward.

Suppression of revolt and the extension of the Muslim Empire

Syria had by this time came entirely under Mu'awiyah. On the death of his brother, 'Umar gave him the government of Damascus. The Caesar of Rome had a covetous eye on this land. In the second year of 'Uthman's Khalifat, Mu'awiyah was threatened by the approach of an army from Asia Minor which he had not the means to oppose. Being helped by the Khalifah, Mu'awiyah defeated the Roman armies. Following up the success they overran Asia Minor. Then the island of Cyprus was

Trouble on Syrian frontier

occupied by the Muslims and the inhabitants of the place agreed to pay the same tribute to the Muslims as they did to the Romans.

Cyprus occupied

Conquests in the West

The death of 'Umar gave rise to disorder and confusion in the country. The Persians and the Romans were raising their heads against Islam. They from the beginning were anxious to nip the young State in the bud. In the year 26 A.H./646 A.D., the Roman soldiers landed at the port of Alexandria and took possession of the town. Amr bin A's, the Governor, then drove the Romans out and recovered that port. During this time a dispute arose between Amr, the Governor, and Abdullah bin Sa'd, foster-brother of 'Uthman, on certain administrative measures. The former's place was occupied by the latter. In the year 31 A.H./651 A.D., the Roman emperor sent a fleet of 500 vessels to invade Egypt. The Muslims with a fleet under the command of Abdullah met the enemy. A bloody battle was fought in which the Romans were discomfited. Thus the Muslims earned a good reputation even in naval war. The power of the Muslims began to increase both on land and sea. But in spite of their victories the clouds were lowering on the horizon of Khalifat.

Expulsion of the Romans

Naval war

Charges against 'Uthman

During the first six years of his reign, 'Uthman ruled with good reputation and "he was more beloved by the Quraysh than 'Umar", says Az-Zuhri. Several victories were won, many golden leaves were added to the history of Islam and the banner of the Crescent fluttered right from Morocco down to Kabul. But it is a strange anomaly that the people who once spoke highly of him, brought several charges afterwards against the innocent Khalifah. If the charges are analysed one by one, it will reveal to the readers that 'Uthman was free from the false accusation brought against him.

Of the charges the appointment of his own relatives to the important posts and the dismissal of the efficient governors were prominent. But on

Appointment of relations

clear and impartial examination the accusation will hardly appear to be just and true.

In the first place Mu'awiyah, the Governor of Syria, was a near relation of 'Uthman but this appointment had been made by 'Umar and was simply continued under 'Uthman. Sa'd, the conqueror of Persia, was appointed during the reign of 'Umar but on minor complaints he was replaced by Mughira. But 'Umar expressed a desire at his death-bed that Sa'd must be reinstated and for the fulfilment of his predecessor's desire, 'Uthman reappointed Sa'd to the governorship. But when a dispute arose between Sa'd and Ibn-i-Mas'ud, the treasury officer of Kufa, the former was again dismissed and Walid bin Aqba was appointed in his place. Walid bin Aqba was a near kinsman of 'Uthman no doubt, but his appointment was made in the beginning of his reign when he was free from these charges. It is also clear from the fact that when Walid was accused of drinking liquor, he was not only dismissed but also given the prescribed number of stripes as required by law. If 'Uthman was really actuated by any motive of partiality, he could have ignored this matter easily. After Walid, Sa'd bin 'As became the Governor of Kufa but under him the rowdy elements of Kufa scored a considerable success and he was replaced by Abu Musa Ash'ari in the year 34 A.H./654. D. Abu Musa Ash'ari had no blood-relationship with the Khalifa. This man was appointed governor by 'Umar but when the people of Basrah accused him of partiality for the Quraysh, 'Uthman removed him and in his place appointed a man of their own choice.

The greatest disturbance was created in Egypt where Abdullah bin Sa'd was appointed in place of Amr bin A's. The former was the foster-brother of the Khalifah no doubt, but his services to the cause of Islam were of great importance. His African triumph over the Roman hordes as well as his creation of a strong navy for the Muslim Empire show that he was a man of genius and daring and 'Uthman was fully right in giving him the appoint-

Sa'd, conqueror of Persia, appointed by 'Umar

Walid bin Aqba appointed in the beginning of his reign

Abu Musa Ash'ari appointed by Umar

Troubles in Egypt

ment. In spite of that when the insurgents reached Madinah and demanded his removal, he readily consented and appointed their own nominee Muhammad bin Abu Bakr in Abdullah bin Sa'd's place.

From the above facts it is quite clear that if nepotism and favouritism should have actuated him, he would have turned a deaf ear to the clamour against his relations; but he not only removed them on public complaints, but also had one of them striped on charge of drinking. It should also be borne in mind that some of the appointments were made during the first years of his reign when his hands were completely clean according to many critics. So, it can be safely said that the charges were absolutely baseless and the character of 'Uthman was perfectly free from the blemishes imputed to him.

'Uthman did relieve some of the old governors no doubt, but not without definite reasons. Even 'Umar the Great had to depose heroes like Khalid, Mughira and Sa'd bin Abi Waqqas. He had to take this course in the interest of Islam. But none can doubt even to-day his honesty of motive.

It is further alleged that 'Uthman was extravagant. He gave away money to his relations and squandered the State Treasury. This allegation is quite false. It is well known to all that 'Uthman was the wealthiest merchant in Arabia and that was why he was passed by the name "Ghani". His liberal contributions towards the cause of Islam won him great admiration in the days of the Prophet. A man who placed all his wealth except two camels, in his youthful days at the disposal of the Nation could also be kind to his kinsmen and especially when he had money enough of his own to give and spend. He did not take any allowance from the State Treasury for himself. His speech as quoted by Tabari against such allegations is noted here for the information of the general readers. "When the reins of Government were entrusted to me I was the biggest owner of camels and goats in Arabia. Today I possess neither a goat nor a camel, save the two that are meant for the pilgrimage...It is alleged

Removal of governors not without reasons

His kindness to his relatives justified

that I love my relations and I give them riches. As regards my love for them it has never induced them to usurp the rights of others. I put upon them the obligations that are due from them. As regards my generosity towards them, I give them, whatever I do, out of my own property. As regards public property, I consider it lawful neither for myself nor for any one else. Even during the times of the Prophet, Abu Bakr and Umar I used to give large sums of my own earnings. This I did when I was yet a young man and as such stood in need of money. Now that I have reached the normal limit of my family age and days are coming to a close and I have made over all my possessions to my family, the misguided people say such things of me. I take nothing out of it, so that even what I eat, I eat out of my own earnings."

The above statement shows that 'Uthman accepted nothing from the public treasury for his personal needs. He gave one-fifth of the booty of battle of Tripoli to Abdullah bin Abi Sarh, because he promised him that in case of victory. But when complaint was made, he asked him to return the same. The mischief-mongers further told that the Khalifah had reserved the State pastures for his own use and had forbidden the public to graze their camels and horses there. It was the duty of the Khalifah to maintain pastures for the upkeep of the war-horses and camels. As these pastures were maintained by the State, the public was prohibited from making free use of these. This was done by Umar, and 'Uthman simply followed the order of his predecessor.

The gravest charge laid at the door of the Khalifah by the mischief-mongers was the burning of the Holy Quran. As there were no standard copies of the Quran, great disadvantage prevailed all over the Islamic world. 'Uthman thought it desirable to standardize the text of the Quran. To carry out this plan, a committee was appointed under the supervision of which some fresh copies were made and all the unauthentic copies were burnt. This action of the Khalifah was received with great admiration. But afterwards the Khalifah was

He did not take anything from the public treasury

To maintain State pastures was the duty of the Khalifah

To standardize the text of the Quran was the great service rendered by 'Uthman but was misunderstood

thoroughly misunderstood and the enemies raised a hue and cry that the Khalifah had caused the sacred volumes to be burnt.

When complaints were brought against governors, the Khalifah asked the people to attend the following pilgrimage season with their grievances. All the governors met on the occasion but nobody came forward with a grievance to put up. From this, it can be easily understood how false the complaints were. The Khalifah then called a council of the governors to devise ways and means to put an end to this mischief. It was unanimously decided that the Khalifah would deal firmly with the ring leaders and make examples of them. But 'Uthman was a man of meek temperament. He did not want that hundreds of life should be massacred for his personal interest. He even refused to keep body-guard at the door of his house for his personal safety. In spite of all qualities of head and heart, people misunderstood him and the conspiracy was gaining ground day by day.

Conference of the governors held but nobody came

Causes of revolt

The real causes of the revolt and of the murder of 'Uthman are to be sought elsewhere. Firstly, there were people in the empire who had accepted Islam not for its virtues but for its privileges. When the privileges were denied to them because of their misconduct, they tried to do harm to the Khalifah. Abdullah ibn Saba, a Yemenite Jew who had become Muslim for self-interest, took the leading part in the agitation against 'Uthman. When he was expelled from Basrah, Kufa and Syria successively for his seditious activities he went to Egypt and began to preach against 'Uthman. Many were influenced by his preaching and the power of the rebels thus increased. Several nationalities were also subdued by the sword and they had subsequently accepted Islam. But still they entertained a definite hatred for the Muslims. Taking the advantage of the disturbance they now sided with the rebels. Secondly, the rivalry and jealousy among the Quraysh themselves, namely between the house of

Many displeased when their interest hampered

Preaching of Ibn Saba against 'Uthman

Jealousy
between
the house
of the
Hashim
and that
of the
Umayyad

Rivalry
between
the Quraysh
and the non-
Quraysh

Uthman's
leniency
responsible
for his
misfortune

Entrance
of the
rebels into
Madinah

the Hashim and that of the Umayyad, had weakened the power of Uthman and constituted one of the main causes of his failure. Before the birth of Muhammad (Sm.) there also existed rivalry between the two dynasties. But under the peaceful reign of Uthman the tribal jealousy began to rear its head and when the power of the Umayyads was going to be established, the Hashimites could not tolerate it. The Khalifah granted land in Iraq in place of Makkah to the Quraysh who had left Makkah for Syria. The anti-party began to preach that Uthman was showing favour to the Quraysh and thus the rivalry between the Quraysh and the non-Quraysh took a serious turn. Had all the Quraysh rallied round Uthman at that critical moment, it would have been possible for him to crush Arab faction which challenged the authority of the Khalifah. But the cause of his enemy was supported by the Hashimites who did not want the Umayyads in power. Thirdly, the weak character of Uthman was mainly responsible for his misfortune. Uthman was a very simple, pious and kind-hearted Khalifah. Simplicity and leniency have no place in administration and particularly at that critical period when a strong hand was needed to run the administration. This quality was essentially wanting in Uthman. He was too good a man who could not believe that others could do mischief to him and to his Khalifat. On many occasions he forgave people even for their crimes. This leniency encouraged the evil-doers to carry out their evil intentions. They began to spread discontent against the Khalifah and also created trouble for his governors against whom charges of crime were brought before the Khalifah. Uthman's kindness gave them a long rope and soon they became a power that could not be easily crushed.

The different parties had different views but with all their differences they stuck to one point—the deposing of Uthman and uprooting the Umayyads. To achieve this end, they joined together and proceeded quite systematically. The seditionists entered into Madinah and placed their grievances before the Khalifah. It is said that Uthman pro-

mised to redress the grievances of the people but Marwan, the chief adviser of the Caliph, played a foul game with them by writing to the governors to murder the deputationists on their arrival. It is also said that when the insurgents demanded the recall of the Governor of Egypt and the substitution of Muhammad bin Abu Bakr instead, the Khalifah without any question acceded to their request and handed over to them the letter of appointment. But yet they were not pleased with the Khalifah. They took Madinah by surprise and raised the shouts, "Vengeance," "Vengeance." Ali asked them reason and they produced the letter under the seal of the Khalifah addressed to the Governor of Egypt, containing the instruction that as soon as those people would reach Egypt, they should be put to death and he should consider his order of dismissal cancelled. It is stated that the deputationists intercepted the letter when a special courtier of the Khalifah was carrying it to Egypt. It can be rightly asked how could all of them return at one and the same time when this letter was caught only by those who were going to Egypt. The road to Basrah, Kufa and Egypt lies in different directions. It was absolutely impossible for physical beings to reach the capital at one and the same time. They had forged the letter and had planned to take the Madinites unaware. The Khalifah was completely ignorant of any such letter. He declared it by a solemn oath but they did not believe him. They demanded, "Whether you wrote it or not, you are unfit to be the Khalifah and you must abdicate". They further threatened him with death. To this the Khalifah replied, "Death I do not fear and consider it the easiest thing. But I shall not fight with you, for if I wished to fight, I would have thousands here to fight for me. But I have no heart to shed a drop of Muslim blood".

The seditionists surrounded the house of the Khalifah and while he was reading the Quran in the midst of his family, he was caught and assassinated by two Egyptians on the 17th June, 656 A.D. His wife, Naila, while trying to save her husband, lost her fingers.

The letter
of the
Khalifah
to Marwan
forged

Assassina-
tion of
Uthman

Effects
of the
assassina-
tion

The assassination of 'Uthman had far-reaching consequences throughout the period. Mr. Wellhausen, a famous German historian says, "The murder of 'Uthman was more epoch-making than almost any other event of Islamic history". Unity of Islam which was maintained by the first two Khalifahs was lost and serious dissensions arose among the Muslims. The Muslim world was divided into two parties, the Umayyads and the Hashimites. The Umayyads under the leadership of Mu'awiyah fought for a long time with 'Ali for the blood of 'Uthman and ultimately established the Umayyad dynasty. Mr. Joseph Hell says, "The assassination of 'Uthman was a signal for civil war." The civil war first began with 'Ali, Talha and Zubayr and then with 'Ali and Mu'awiyah. It at last came to an end in the tragedy of Karbala. With 'Ali's accession to power the authority of Madinah ceased to exist and that of Damascus began to increase. On the murder of 'Uthman the provincial cities struggled for supremacy and its effect was soon felt.

Anti-
Umayyad
animosity

The history of 'Uthman's period has been over-coloured by the jealousy and animosity between the Umayyads and the Abbasids. When the Abbasids came to power, they tried to tarnish the history of the Umayyads. William Muir says in this connection, "Most traditions attribute the writing and sealing of the order to Marwan, the Khalifah's unpopular cousin who throughout the narration receives constant abuse as the author of 'Uthman's troubles, but all this is manifestly tinged by the Abbasid and anti-Umayyad prejudices". He further says, "According to some authorities 'Uthman presented the royal share of the booty as a free gift to Marwan, his prime minister, and they add that this was one of the grounds of 'Uthman's impeachment. But it reads like a party calumny."

It is also known to the students of history that Umar I and 'Ali for whom the insurgents fought and even murdered 'Uthman, were assassinated. So, it will not be proper to judge 'Uthman in the light of assassination. The history of the Khalifah should be thoroughly re-written.

'Uthman's reign

Nobody can deny the fact that the territorial expansion of the empire of Islam was greatly effected during the reign of 'Uthman. He not only put down the rebellions with a heavy hand but also annexed Afghanistan, Turkistan and Kh... an to the empire of Islam. The Roman hordes were driven off and, over and above, Armenia, Azerbaijan and Asia Minor were added to the Empire of Islam. It was in the reign of 'Uthman that the first naval conquest of Islam began and the island of Cyprus was conquered by the Muslim ships. Alexandria was recaptured from the Romans and the power of Caesar was finally crushed. All these show that the power of Islam was at the zenith of its glory during the reign of 'Uthman.

First naval
conquest
of Islam

Administration of 'Uthman ✓

The Khalifah accepted nothing from the public treasury. On the other hand, he liberally spent his own wealth for public good. During his last days he spent the whole of his wealth on public good except two camels for the pilgrimage according to Tabari. He did not change the existing system of administration. The council of consultation was maintained and all affairs were settled by this council. All the departments of the State worked as during the reign of Umar. The revenue department was in a flourishing condition. Many new buildings were built and roads, bridges, mosques and guest-houses were constructed in different parts of the empire. To protect Madinah against floods, a huge dam was also constructed. The Prophet's mosque was extended and rebuilt with stone. Arrangements for the supply of water were also made at Madinah.

Council of
consulta-
tion

Character of 'Uthman ✓

'Uthman was upright, dutiful and generous. In chastity and integrity 'Uthman was as firm as a mountain. Modesty was the salient feature of his character. The Prophet himself was so much pleased with him that, after the death of his two daughters had there been any other daughter he would have

Generosity
and
modesty

Plain
living

Collection
of the
Quran

given her in marriage to 'Uthman. The Khalifah was rolling in plenty, yet he contented himself with plain dress and plain food. He took special care to collect the different parts of the Holy Quran and under him the different parts of the Quran were put into one volume. His love for his brother Muslims made him sacrifice his own life rather than wield the sword against them. A man who sacrificed his life for the solidarity of Islam and the good of his subjects can easily be called a true patriot and a benign ruler.

CHAPTER X

'ALI

(36—41 A.H./656—661 A.D.)

Early life

(The fourth Khalifah Hazrat 'Ali was the son of Abu Talib,) the Prophet's uncle, under whose guardianship the Prophet, after the death of his grandfather, Abdul Muttalib, was brought up. Abu Torab was his surname. He came of the clan of Banu Hashim. The Prophet belonged to the same clan. The high function of the Sacred House of Ka'bah was entrusted to this clan. 'Ali was born ten years before the Call of Muhammad (Sm.). Due to his poverty 'Ali was brought up under the care of the Prophet. The Prophet loved him as a son and gave his daughter Fatimah in marriage to him in the first or second year of the Hijrah.

Lineage

As 'Ali was brought up from his childhood in the house of the Prophet, he knew all about him. So, when the Prophet invited men to accept his mission, 'Ali was among the foremost few who responded to his Call.

Conversion

His services to Islam before accession

On the occasion of Hijrat, 'Ali was left at Makkah and he played an important role in the history of Islam during this time. When the Prophet's house was surrounded by the enemies at night just before his departure for Madinah he was asked by the Prophet to occupy his bed and thereby the Prophet saved himself by slipping out in the dark of the night. When the besiegers saw 'Ali in the bed instead of the Prophet, they were greatly surprised, for they had nothing to do with him. They had resolved to take the life of the Prophet but when the attempt was baffled, they retired to the previous life. 'Ali, as soon as the work was done, set out for Madinah and rendered a great service there.

Departure
to
Madinah

'Ali was gifted with an extraordinary measure of daring which he devoted to the service of Islam. He took part in almost all the battles that were fought during the life-time of the Prophet. At the battle of Badr he was the bearer of the Prophet's standard and showed great feats of bravery on this occasion. At the battle of Uhud which took place in the third year of the Hijrah, 'Ali was stuck to his ground. At the siege of Banu Qurayzah the standard of Islam was placed in the hands of 'Ali. In the sixth year of the Hijrah he discomfited the Banu Sa'd who rallied round the standard of the Jews of Khaybar. At the treaty of Hudaibiah, he was also present and acted as a scribe. But of all the martial exploits of 'Ali, the most brilliant was the capture of Qamus, the famous fort of Khaybar. On this occasion the task was first entrusted to Abu Bakr, then to 'Umar and when both of them were unsuccessful in capturing the fort, the banner of Islam was placed in the hands of 'Ali who turned the tide of the battle in the twinkling of an eye. With the fall of Makkah when the Prophet entered the town headed by 10,000 strong, 'Ali took the standard from Sa'd to whom it was first entrusted. At the battle of Hunayn he also played an important part. During the Tabuk expedition he stayed at Madinah under the Prophet's own order. And just after the revelation of the chapter of *Tauha* the Prophet wanted to communicate the news to the enemies on the occasion of the pilgrimage and the task was imposed on 'Ali who accordingly made the announcement on the occasion of pilgrimage. In the tenth year of the Hijrah, 'Ali was sent to carry the message of Islam to the people of Yaman and it was due to his ability that Islam was for the first time preached in the province of Yaman. After the Prophet's demise when all the Muslims swore allegiance to Abu Bakr, he could not be present on the occasion of election, for he had to console his wife at home who was much shocked at her father's demise. Later on, he fully supported the cause of Abu Bakr and became his intimate friend. When some false prophets arose in Arabia, he took due part in the defence of the capital. After Abu Bakr's

Martial
exploits

Services
to the
cause of
Islam

death he swore allegiance to 'Umar and to strengthen the tie of relationship further, he gave his own daughter Ummi Khulthum in marriage to 'Umar. He was a constant helper of 'Umar in the administration of the State. In the case of 'Uthman's election he voted in favour of 'Uthman and when 'Uthman was surrounded by enemies, he ordered his own son Hasan to keep watch at the gate of 'Uthman's house.

Oath of
allegiance
to the former
Khalifahs

With the death of 'Uthman everything went out of order. Confusion and anarchy prevailed in the city of Madinah. Of the three bands of insurgents, the Egyptian was the most powerful. After five days of anarchy Ibn-i-Saba, the Egyptian leader, supported the cause of 'Ali on the ground that he was the rightful Khalifah in whose favour the Prophet had made a bequest. On the 23rd June, 656 A.D., 'Ali was saluted as Khalifah by the insurgents and the public swore allegiance to him one by one. With the accession of 'Ali there opens a new chapter in the history of Islam.

'Ali
elected
Khalifah

(After the election of 'Ali, the insurgents retired to their respective places. At the same time the assassination of 'Uthman had been noised far and wide. The cry of revenge had resounded in every corner of Arabia for the blood of the Khalifah. Talha and Zubayr requested the Khalifah to punish the assassins of 'Uthman. 'Ali realising the political condition of Arabia—especially of Basrah, Kufa and Fustat, refused to comply with their request and told them that he would take necessary steps towards these assassins after restoring peace in the kingdom.) Because to go against the insurgents at that time meant to disrupt the empire of Islam. The assassination of 'Uthman was not the work of a few individuals that they could be easily secured and executed. There were large bodies of men at the back of the conspiracy in all the three centres. Hence he could not think it proper to take any action against the insurgents at that time.

(When the political sky was cloudy, he took another step to change all the governors in the hope

Change of
governors

Dissension
between
Mu'awiyah
and 'Ali

Talha and
Zubayr
joined
Al'shah

Capture of
Basrah

that insurgents would be pleased with the new governors and they would cease to raise the standard of rebellion in the long run; but many of his friends advised him not to take such a step before establishing himself as Khalifah.) With regard to Mu'awiyah, they particularly asked him not to interfere with him. For, (the appointment of Mu'awiyah was not made by 'Uthman but by 'Umar. In spite of this warning 'Ali wanted to remove Mu'awiyah from the governorship of Syria.) When he made up his mind to change the governors for the welfare of the State, he did not like to make an exception in the case of Mu'awiyah. He appointed 'Uthman-bin Hanif as governor in place of Ibn Amir. Qays was posted in Egypt. The governors of Kufa and Syria were asked to give up their posts. The governor of Kufa agreed to tender his resignation but Mu'awiyah, the governor of Syria, refused to obey the order. So dissension and dispute grew up between 'Ali and Mu'awiyah. At last war preparations were begun by both the parties.

At the beginning, Talha and Zubayr demanded of 'Ali to punish the assassins of 'Uthman but when 'Ali refused to comply with their demand, they advanced towards Basrah for the collection of a vast army. On the way they met Al'shah who was returning from pilgrimage and informed her of the state of things in Madinah. She waited for some time but there was no hope of bringing the insurgents to book. She joined Talha and Zubayr against 'Ali. She was shocked to hear of the murder of the aged and innocent Khalifah of Islam. The objects of these three were thus to chastise the assassins. They had no personal grudge against 'Ali. So, when the preparations were complete, they marched from Makkah to Basrah. When the news of these things reached 'Ali he apprised the governor, Ibn Hanif of all about it in a letter. The rebels entered the adjoining place and made Ibn Hanif prisoner. On the following day, a severe conflict raged throughout the city which ended in the discomfiture of 'Ali's party and so the Government passed into the hands of the rebels.

Battle of Camel (Jamal)

'Ali understood the situation. He wanted to avoid war, for it would disturb the peace and tranquillity of the empire. With this object he entered into peace negotiations with Talha and Zubayr. But the people who made him Khalifah got alarmed at the negotiations. The peace in the empire was not after their choice. "It meant their own doom". So, when all were asleep, they made a night-attack on the troops of Al'shah. People apprised Al'shah of it in the morning and she mounted a camel, (it) which the battle is known as that of *Jamal* (Camel) and went out. Talha and Zubayr left the battle field according to the terms of negotiations but both of them, while running away, were caught and killed by the ruffians. Al'shah now became the target of their attack and a most fierce fighting took place. Al'shah fought gallantly but the battle came to an end in favour of 'Ali. The battle of Camel ended the first civil war. Ali treated Al'shah with due honour and sent her to Madinah escorted by her own brother Muhammad bin Abu Bakr.

Negotia-
tion with
Talha and
Zubayr

Talha and
Zubayr
killed

(In 36 A.H./656 A.D. 'Ali transferred his capital from Madinah to Kufa for his own convenience. After arriving in Kufa, he again wrote a letter to Mu'awiyah telling him that in the interest of Islam he should submit to him. But Mu'awiyah sent a message refusing to submit till the blood of 'Uthman was avenged. He now excited the people by showing the blood-stained shirt of the murdered Khalifah and the severed fingers of the latter's wife, Naila.) The Syrians who were loyal to Mu'awiyah wept over the tragic death of 'Uthman and had rallied round his banner. They were determined to avenge the blood of the deceased Khalifah. (It was at this period that Mu'awiyah might have thought of becoming Khalifah himself when the powerful Syrians were at his back.) 'Ali could have averted the danger if he were tactful. Muir writes, "Had Ali been wise, he would have used the angry Syrians to take vengeance on the regicides and in doing so crushed as well, the rising rebellion of the Arab tribes". It can also be said that he would have nipped the am-

Dispute
between
Ali and
Mu'awiyah

bition of Mu'awiyah in the bud and thus prevented the rise of the Umayyads to power. But 'Ali followed a different course.

The Syrians realised the weakness of the Khalifah and raised a hue and cry against him for the blood of 'Uthman. In order to witness the growing indignation of the Syrians, Mu'awiyah detained the envoy of the Khalifah for a few days and then allowed him to go with his reply that he would submit to the Khalifah provided the assassins of 'Uthman were properly brought to book. /'Ali, finding no other way, was compelled to declare war against Mu'awiyah.)

Declaration of war

Battle of Siffin

✓ 'Ali at the head of fifty thousand men marched out against Syria. / At the outset people were slack in answering to his call, but at last they rallied round the Khalifah. / On learning of 'Ali's approach, Mu'awiyah with a vast army proceeded against 'Ali and the two armies met at a place named Siffin. 'Ali did not want to shed Muslim blood in vain and with this end in view he sent three men to Mu'awiyah asking him to submit in the interest of the empire of Islam. Mu'awiyah in reply demanded that the murderers of 'Uthman should be brought to justice. The demand was again refused by 'Ali on the same ground. At last the battle ensued. On the second day of the battle, Mu'awiyah became despired of victory. In order to avoid a crushing defeat he, upon the advice of the cunning Amr bin A's, had recourse to a ruse. He ordered the soldiers in the front rank to fasten the Quran to their lances as a sign that war should cease and that decision should be referred to the Quran. At this the fighting was stopped and it was decided that the decision should be left to two persons, one from 'Ali's side and another from Mu'awiyah's side—and they must abide by the decision of these two men.

'Ali and Mu'awiyah met at Siffin

Abu Musa Ash'ari was appointed from 'Ali's party and Amr bin 'As represented Mu'awiyah's party. In case the two could not come to any suitable

agreement, the decision was to lie with the eight hundred men and it would be settled by the majority of votes. The idea of 'Ali threw cold water on the schemes of the mischief-makers. They were against arbitration and hence a detachment of 12,000 who were called 'Kawarij' (sing. Khariji), while on the way, deserted 'Ali and caused a great havoc to the empire. The Khawarij were a political party in Islam. They considered Abu Bakr and 'Umar as the only lawful Khalifahs and denounced others as usurpers. On the other hand, Abu Musa Ash'ari and Amr bin A's met at a place called Dumatul Jandal and the verdict of the arbitrators was that both 'Ali and Mu'awiyah should give up the claim to Khilafat and another man should be elected as Khalifah. But the question of Mu'awiyah's position as Governor of Syria was not discussed. So, he was to be allowed to function as Governor of Syria, while 'Ali was to be removed from the office of the Khilafat. The decision was one-sided and it was not accepted as the country was passing through a crisis.

Verdict of the arbitrators

As soon as the Khawarij came to know the decision they rose in open revolt. These people coming out from Basrah and Kufa began to create trouble all over the kingdom and at last they met at a place named Nahrawan. 'Ali finding the decision unacceptable made preparations for marching to Syria but when he was informed of the Kharijite movement he set out against Nahrawan instead of Syria. The Khawarij ceased to continue war but they planted the seeds of trouble in Egypt. 'Ali had appointed Qays as Governor of Egypt. He was an innocent man. Thinking him unable to cope with the situation, 'Ali appointed Muhammad bin Abu Bakr in his place. On understanding the situation Mu'awiyah ordered Amr bin 'As to invade Egypt. The Governor of Egypt was defeated by Amr bin 'As and Egypt came under the sway of Mu'awiyah. The loss of Egypt was a severe blow to the kingdom of 'Ali.

The Kharijite troubles

Capture of Egypt by Mu'awiyah

After this, rebellions broke out all over the land and 'Ali considering the situation serious agreed to conclude a treaty with Mu'awiyah. It was decided that Mu'awiyah would get Syria and Egypt and the

Compromise between 'Ali and Mu'awiyah

rest of the empire would remain under 'Ali. Thus the conflict between 'Ali and Mu'awiyah came to an end.

The civil war which ended in the defeat and, ultimately, death of 'Ali signalised the termination of the democratic rule of Islam. It also resulted for the first time in the rise of the Kharijite sect who played the most important part in the history of Islam.

Causes of 'Ali's Failure

The failure of 'Ali and the success of Mu'awiyah may be ascribed to the following causes. Firstly, 'Ali had to fight against Talha, Zubayr and Al'shah who made a common cause against him. When Talha and Zubayr who entered into league with 'Ali were going away from the battle-field according to the negotiation, they were caught and killed by the followers of 'Ali. Their death ultimately strengthened the power of Mu'awiyah and weakened the cause of 'Ali. Secondly, there were rebellions in the empire, especially in Basrah, Egypt and Persia and the declaration of independence in these provinces created serious trouble for 'Ali. The loss of Egypt was a death-blow to his power and prestige. Thirdly, Mu'awiyah depended upon the Syrians who were loyal and faithful to him, while 'Ali had to depend on the Kufans who were fickle minded and did not stand by him in times of trouble and danger. Besides, the presence of regicides in the army of the Khalifah and the desertion of the Khawarij who left his party in the battle of Siffin and kept the country in constant disorder had seriously weakened the party of 'Ali. Fourthly, the struggle between the Umayyads and the Hashimites was no less a source of trouble to 'Ali. The time was also favourable for Mu'awiyah because the power of the former began to increase at that time, while that of the latter was on the way to decay. Fifthly, the character of 'Ali was responsible for his failure. He was a brave warrior, no doubt, but not a good organiser and a foresighted statesman. His hasty policy in changing the governors of the provinces before establishing his power and position

Effects of
the civil
war

Death of
Zubayr
weakened
the cause
of 'Ali

Rebellion
in the
Empire

Supporters
of Mu'awiyah
were
stronger
than the
supporters
of 'Ali

Kharijite
troubles

Rising power
of the
Umayyads

firmly on the throne reveals the lack of political foresight, while the diplomacy of Amr bin 'As and the political foresight of Mu'awiyah account for the success of the latter. Mu'awiyah was a clever and shrewd politician. The battle of Siffin speaks eloquently of his genius as a military organiser and successful statesman. Lastly, the machination of the followers of Ibn Saba and the intrigues of regicides made the matter worse for him and contributed a good deal towards his failure as a Khalifah.

The compromise between 'Ali and Mu'awiyah dealt at death-blow to the hopes of the mischief-makers. They now tried to remove the Khalifah who was assaulted by the mischief-makers while he was going to say his morning prayer in the mosque. As a result of this injury he passed away on the 17th of Ramadan, 40 A.H./660 A.D. after a reign of four years and nine months.

Estimate of 'Ali's Character

'Ali was the model of simplicity and self-denial. From cradle to the grave he led the simple life of a poor man. He had no servant nor maid-servant in his house and his wife Fatimah would grind corn with her own hands. To earn his living he did every kind of work and labour. Purity of motives and selflessness were the keynote of his life. He had no desire for kingship but when the mantle fell on his shoulder he tried his best to fulfil his responsibility. When he found it impossible to bring the whole of the empire of Islam under one Khalifah, he agreed to come to terms with Mu'awiyah. Had there been the faintest desire in his heart for kingship he would, on no account, have concluded peace with Mu'awiyah. Monarch of a vast empire he led the life of a hermit and he never cast a glance at the worldly riches which came in heaps only to kiss his shoes. He lived in a cottage like the other Khalifahs and wore rough coarse clothes and took pride in doing household work with his own hands. He fell a victim to assassin's knife but he never cared to make any special arrangement nor engaged any guard at his door for his personal safety. He used

'Ali's lack
of political
foresight
led to his
failure

Death of
'Ali

Simplicity
and self-
denial

to go to the mosque for the five daily prayers to listen to the complaints of both the Muslims and the non-Muslims.

'Ali was a constant companion of the Holy Prophet and during the early period of Islam he displayed feats of courage and bravery. In points of knowledge and daring he proved the best possible pilot for the bark of Islam in those stormy days. As a man of sound knowledge he was asked by the Prophet to do the work of scribe of the Holy Quran. He was a commentator of the Holy Quran of high standing. In the preservation of Hadith he had a unique position. That is why he was called the "Gate of knowledge". His whole life was dedicated to the service of Allah and His creation. In spite of all these admirable virtues and qualities, 'Ali was lacking in foresight, alertness and expediency and hence his career as a Khalifah ended in sad failure.

Brave soldier

Knowledge of the Quran

Accession of Hasan

On the demise of 'Ali his eldest son Hasan was elected as the Khalifah. No sooner had the news reached the ear of Mu'awiyah than he, taking the opportunity, invaded Iraq. Hasan was then forced to send troops under the command of Qays against Mu'awiyah. But a false report of the death of Qays had changed the situation of the battle and the troops rose in revolt against the Khalifah. Hasan realizing the gravity of the situation sent a letter of submission to Mu'awiyah. He agreed to abdicate his right in favour of Mu'awiyah on condition that after his death his younger brother Husayn would be the Khalifah. After the acceptance of the terms by Mu'awiyah, Hasan retired with his family to Madinah where he was poisoned to death by one of his wives at the instigation of Yazid. Such was the miserable end of Hasan, the grandson of the Prophet.

Hasan abdicates in favour of Mu'awiyah

Death of Hasan

Fall of the Pious Khilafat

The Arabs were destined to carry the message of mercy and the announcement of divine faith to all mankind. With incomparable energy and devo-

tion, they took the banner of Islam and carried it to every quarter of the earth. The teachings of the Prophet inspired them with new life and they came out from their desert fastnesses as the preceptors of humanity. Within thirty years, they had built up an empire even greater than that of Rome. But the religion of humanity could not escape the curse of discord. The following are the causes which led to the fall of the Pious Khilafat:

The enmity between the Hashimites and the Umayyads constituted one of the main causes for the fall of the Pious Khilafat. This tribal jealousy and rivalry existed even before the birth of Muhammad (Sm.). But the teachings of the great Prophet kept them in check. Abu Bakr and 'Umar did not belong to any of the parties and as they were engaged in wars with the foreign powers, the tribal jealousy could not raise its head. But the peaceful reign of 'Uthman allowed the dormant rivalry to rear its head. When the Umayyad supremacy under 'Uthman was going to be established, the Hashimites could not tolerate it. They tried to undo the influence of the Umayyads in the empire. With this end in view, they sided with the enemies of 'Uthman. Had the Hashimites and the 'Umayyads been united at that critical time, the Arab faction which challenged the authority of 'Uthman would have been crushed. But the enmity between the two had encouraged the enemy and was ultimately responsible for the murder of 'Uthman. With the murder of the Khalifah, the unity of Islam was lost and the gates of civil war were opened.

Enmity between the Hashimites and the Umayyads

'Uthman had removed some of the governors and high officials and appointed in their places his own relatives. The dismissal was not without reasons and the new governors were able and efficient, but the people misunderstood his policy. The Kufans, Basrites and Egyptians formed a formidable body of discontent and carried on a propaganda against 'Uthman. They not only brought about the fall of 'Uthman but their activities weakened the stability of the empire as well. When 'Ali became Khalifah, he changed all the governors appointed

Administrative policies of 'Uthman and 'Ali

by his immediate predecessor. He also ignored the Shura and refused to recognise the validity of the decisions taken by his predecessor. This policy of 'Ali created a host of enemies in the empire. Mu'awiyah, the Syrian Governor, stood vehemently against the Khalifah and ultimately founded the Umayyad dynasty.

Conflict
between
'Ali and
Mu'awiyah

The conflict between 'Ali and Mu'awiyah was one of the prominent causes of the fall of the pious Khalifat. On his accession to the Khalifat, 'Ali wrote a letter to Mu'awiyah asking him to resign his post but the latter replied that unless the blood of 'Uthman was avenged he would not submit to him. So, dispute arose between 'Ali and Mu'awiyah and it resulted in the battle of Siffin. On the second day of the battle, Mu'awiyah, finding no hope of success, sought a new plan at the advice of his General Amr bin A's and ordered his soldiers to fasten the Quran to their lances as sign of peace. The battle was stopped and it was decided that the matter should be left to the decision of the two persons appointed from both the parties. Abu Musa Ash'ari was chosen as the representative of 'Ali, while Mu'awiyah selected Amr bin A's. The decision of the arbiters was that both 'Ali and Mu'awiyah should give up the claim of Khalifat and a third man should be elected as Khalifah. This decision of the umpires dealt a death-blow to the Khalifat of 'Ali. But the decision was not accepted by soldiers of 'Ali and a detachment of 12,000 who were called Kharijites left the party of the Khalifah and caused serious disturbances in the empire. The Kharijites created immense troubles for 'Ali and thus weakened his power. Insurrections also broke out in different parts of the empire and 'Ali considering the political situation serious agreed to come to terms with Mu'awiyah. But the peace treaty was not a happy one. After a few days, 'Ali was murdered and with his death the Republic came to an end.

Troubles
created by
the
Kharijites

CHAPTER XI

ADMINISTRATION UNDER THE PIOUS KHALIFAHS

Origin of the Khalifat

With the election of Abu Bakr the institution of Khalifat came into existence. The Prophet had no son and he also did not nominate any one, before his death, to be the head of the Republic of Islam. But there was the need of some one to be installed in this post to maintain the unity of the new State and religion. At first nobody among his followers and well-wishers paid serious attention to the question of succession. Soon an accident took place and the leaders of the Muslim community were forced to take quick measure. At that time the Ansar (Helpers) became active to choose a successor of the Prophet and with this end in view they assembled together to elect a person from amongst themselves. At this state Abu Bakr, 'Umar and Abu Ubayda hastened to the spot and they handled the matter in such a way that Abu Bakr was elected Khalifah (successor). The Ansar accepted him as their Khalifah. This election of Abu Bakr was sudden and unplanned. Although the election of the Khalifah was held in a gathering of the Ansar, next day it got approval in the general assembly of the Muslims in the mosque. This became a precedent for the subsequent elections.

Attempt of
the Ansar
to elect a
Khalifah or
successor

First
Khalifah
of Islam

System of Election

The most significant feature of the Pious Khalifahs was their system of election. All the four Khalifahs were elected in one way or the other. This kind of election may be called an indirect election. In this system of election there were two stages, namely, (1) the choice of a new Khalifah and (2) its confirmation by the Bayt (oath of allegiance) of the people present there.

Two stages
of election of
Khalifahs

One or more leading Companions of the Prophet used to choose a new Khalifah. Abu Bakr was, in

Choice of
a new
Khalifah

this way, chosen by 'Umar and Abu Ubayda. 'Umar was chosen in the same way by Abu Bakr. 'Uthman was chosen or elected by Abdur Rahman bin Aul and other members of the Electoral Board. After the murder of Uthman, Ali was chosen by the rebel-leaders and the leading people of Madinah. In the matter of electing the Khalifah, leading followers and respectable persons acted as a sort of an Electoral Board of Elders or Shura. They used to nominate the Khalifah directly and unanimously. This was the remarkable feature of choosing a Khalifah. Those who at first opposed to the choice of a man as Khalifah were not allowed to do so once it was made. Hazrat Ali was at first reluctant to pay homage to Abu Bakr and later to Uthman. But as soon as the choice was announced, he accepted them as Khalifah. In the early days of Islam there was no scope for opposition.

Popular
oath of
allegiance

The Muslim community had to accept the choice after it was announced by the Companions. The Muslims were asked to confirm the choice by taking the oath of allegiance at the hands of the Khalifah-designate. After the popular oath-taking was over, the newly elected Khalifah used to address the people giving briefly the outline of his policy which he would follow during the tenure of his office (Khalifat).

Merits and
demerits of
the elective
system

In the elective system of the Pious Khalifas several merits were noticed. These merits made the early Islamic State democratic and republican. But for the tribal environments and circumstances arisen, its scope was somewhat limited. The system of the election of the Khalifas had also some defects. Each of these Pious Khalifas was elected in a way different from the election of the other. As there was no definite and regular system of election, political disputes over the election of the Khalifas got ground and these disputes led to three civil wars in the early period of Islam.

The Khalifah

The Khalifah was the head of the State elected by the people in the manner discussed before. There

Power of the
Khalifah

was no constitutional or political check on his authority. But this does not mean that he was autocrat or his power was unlimited. The Khalifah had to exercise his authority according to the injunctions of the Quran and the Sunnah of the Prophet. In later days it became almost binding on the Khalifah to follow the path of Abu Bakr and Umar.

Functions
and duties
of the
Khalifah

The Khalifah had no prophetic function at all, but he had to perform some religious duties. His chief religious functions were to lead the congregational prayers in the Mosque of the Prophet and deliver the *Khutba* at Friday orations. To lead congregational prayers as Imam was regarded as the sign of religious and political headship in Islam. The man who performed this duty was the possessor of supreme authority. The Khalifah was not only the Head of the State but also the Commander-in-Chief of the Army. He used to send armies against foreign States, appoint Generals and even instruct them in the suppression of enemies, as Umar did in the Battle of Qadisiya. In matters of appointment of Generals, and sending of military expeditions the Khalifah usually took advice of the Companions and advisers. The Khalifah was also the Chief Judge of the empire. At first there were no judges. The Khalifah himself tried and decided all cases. In the provinces the Governors used to perform all judicial functions on his behalf. To speak the truth, the Executive and the Judiciary were not separated at that time. As the volume of duties of the Government officials and the number of Muslims began to increase in the conquered provinces, Umar felt the necessity of separating the judiciary. He appointed judges or *qazis* in the cantonments and provincial towns. Last of all, the Khalifas had to supervise the collection of revenues, the construction of canals and other public works. However, the Pious Khalifas, especially the first two Khalifas, consulted the Shura in the discharge of their duties and functions.

The Shura

The Consultative Body was another notable feature of the Pious Khalifas. This body was

Nature of
the Shura

called *Shura* or *Majlis-e-Shura*. The Khalifahs consulted it in all affairs of the State. It had its origin in the teachings of the Holy Quran. The Prophet himself followed the Shura and it was in vogue among the tribes of Arabia. In a verse of the Quran the Muslims have been called upon "to consult their affairs among themselves". The Prophet used to consult his Companions in matters about which there is no direction in the Quran. In this respect he used to follow the customs of the Arab tribes. In matters of war or peace the tribal chief consulted the leading persons of his tribe or clan. As regards the importance of the Shura Umar I emphatically declared, "There can be no Khilafat except by consultation".

Formation
of the Shura

There was no fixed rule about the formation of the Shura or the number of its members. Usually it was composed of the Principal Companions from among the Muhajirun. Sometimes leading Ansar were included in the Shura along with the Muhajirun. On special occasions even ordinary citizens of Madinah or visiting dignitaries of the tribes or provinces were called to attend the meeting of the Shura. The Shura held its sitting in the Mosque of the Prophet. To call a meeting of the Shura a herald used to go round proclaiming "*As-Salatu Jam'ah*" which means 'assemble for prayer'.

Functions of
the Shura

The Shura used to advise the Khalifah in the performance of various duties. The Khalifah took advice of the Shura in the despatch of armies, in the appointment of generals, governors and other officers, in the fixation of the pay of soldiers, in the assessment of taxes and in the creation of new posts. But the Shura was not a sovereign legislative body. Like the Khalifah, it had no power to change Islamic laws or violate the dictates of the Quran and the Sunnah.

Defects of
the Shura

The Shura was a democratic organisation of the Pious Khalifahs. But it had defects too, such as, lack of definite rules regarding its composition, functions and procedure. The sittings of the Shura were not held regularly under set rules but were dependent on the sweet will of the Khalifah. That

was why the works of the Shura were conducted well under a Khalifah like Umar who called its sittings whenever he faced any emergent situation. But during the Khilafat of his successors, Uthman and Ali, the regular sittings of the Shura ceased to take place.

The Secretariat

Under the Pious Khalifahs there was no office for conducting the affairs of the State. All works were done under the direct personal supervision of the Khalifah. But as the duties and responsibilities of the Khalifah increased, he secured the help of a Companion or a citizen to conduct the various works of the Government. Thus Umar was charged with the administration of justice and the distribution of poor-tax during the time of Abu Bakr. Ali who was a scholar was entrusted with the work of correspondence and supervision of the captives of war. So, the heavy burden of administering the vast empire was shared by Abu Bakr's leading Companions. It was not vested in a single man. As in the time of the Prophet, the secretaries and assistants of the Khalifah used to work in the courtyard of the Mosque of the Prophet in Madinah.

Various
responsibilities
entrusted
with the
Companions

Revenue Administration

We have already discussed that the sources of revenue in the days of the Prophet were limited only to five items, namely, Zakat, Jizya, Kharaj, Khums (*Ghanimah* or spoils of war) and the income from the Crown lands (*Fay'*). So, no regular system for collection of revenue grew up. The small sources of revenue that would come to the State treasury were distributed among the people then and there. But with the expansion of the Islamic Empire under Umar I the amount of regular collection of revenue increased and it necessitated a well regulated revenue system. For this reason Hazrat Umar paid his attention to the organisation of revenue administration strictly on the principles of Islam and according to the ideas of the Prophet and Abu Bakr.

He also introduced several new taxes like Ushr. Thus, to the five sources of revenue approved by Islam, new sources of income were added. Each of the sources is discussed below separately :

In the Holy Quran, Zakat has been mentioned just after prayer. It says, "Perform the prayers and pay the poor-tax" (Sura 2:80). Zakat is indeed the tax for the poor. It was imposed on the men of means and all the money realised as Zakat were distributed among the poor and the needy. Through this system of Zakat the social consciousness has been reflected. There was an idea behind this consciousness. In the early days of Islam private property was considered as a sin till it was 'purified' by giving Zakat. Its payment was compulsory on all able Muslims.

Zakat

Jizya or capitation tax was another source of revenue. It was imposed on the non-Muslims called *Dhimmi*s. Hazrat Umar fixed an annual rate of this tax. Accordingly it was arranged to realise one dinar (or 10 dirhams where it was current as in Persia) a year from men of small income, two dinars (or 20 dirhams) from men of medium income and four dinars (or 40 dirhams) from men of high income. In Egypt, Amr bin A's introduced a uniform rate for the realisation of Jizya. He used to take from the Egyptians two dinars in cash and two dinars in kind. But the poor, the 'fakirs', saints, women, children and the priests were exempted from the payment of Jizya.

Jizya

The Kharaj or land tax was another important source of revenue. It was imposed on all the lands left in possession of the non-Muslim owners after the conquest by the Muslims. The amount of land tax was fixed according to the quality of the soil, the quantity of the produce, the character of the holdings, the availability of irrigational facilities, etc. In later days the Muslims were also asked to pay Kharaj in the interest of the State.

Kharaj

The tax which big Muslim land-owners used to pay for their land was called Ushr. It was one-tenth

Ushr

of the produce of their land. Many big land-holders paid huge amount of tax as Ushr.

Al-Fay' was another source of revenue for the State. Crown lands, unclaimed lands, lands confiscated from rebels, etc., were declared al-fay' and the income from these lands was set apart for public works and public utilities.

Al-Fay'

The Ghanimah or spoils of war were distributed among the Muslims after deducting one-fifth share of the State. The portion of the booty reserved for the State was called al-Khums. This was an important source of income of the State under the first two Khalifahs. It was divided into three portions according to the Holy Quran. But the share of the Prophet and that of his relatives were spent on the weapons and equipment of the Army.

Khums

Last of all, Umar I imposed a new tax called Ushr. It was a tax imposed on the merchandise of non-Muslim merchants. It was reported to the Khalifah that the Muslim merchants who traded in foreign countries were subjected to a tax on articles of merchandise at the rate of 10% but the foreigners trading in Muslim countries paid no tax. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. This tax gave a good income to the State. But no tax was collected on goods worth less than 200 dirhams.*

Ushr

Bayt al-Mal

During the time of the Prophet there was no need for a treasury or Bayt al-Mal. All amounts collected and all wealth gathered from various sources were distributed among the people as soon as they were received. The first Khalifah followed the procedure of the Prophet very strictly. So, before Umar I, the Bayt al-Mal 'was the name of a practice of distributing the State revenue rather than fiscal institution'. But with the increase of the State income Umar felt the necessity of keep-

Need for
Bayt al-Mal

* *It-Baladhuvi*.

ing the money in office under the supervision of State officials. He, therefore, established Bayt al-Mal or Public Treasury in the capital and in provincial headquarters under the supervision of the Treasury Officer called *Sahib al-Bayt al-Mal*. Umar was the first man to establish a Public Treasury in Madinah in 636 A.D. under Abdullah bin al-Arqam as Chief Treasury Officer. Abdur Rahman bin Ubaydi al-Qari and Mu'aqib were appointed as his assistants. Later, public treasuries were established in all the provincial headquarters. Each province had separate treasury officer who was independent of the control of the Governor. Of course, the provincial Treasury Officers were at first responsible for their works to the Governors but when a Governor misappropriated the Government fund, Uthman made all the treasury officers directly responsible to the Khalifah. After the expenses of provincial administration and public works, the surplus money was sent to the Central Treasury in Madinah.

Administration of the Provinces

Umar I was the chief creator and real founder of the political administration of Islam. For the convenience of administration he divided the empire into eight provinces—Makkah, Madinah, Syria, Jazirah (Mesopotamia proper), Basrah, Kufah, Egypt and Palestine. These provinces were again divided into districts. The administration of the provinces was entrusted to Wali or Governors. The Wali was a representative of the Khalifah in the province. He performed all these functions in his own area which the Khalifah did in Madinah. He led the prayer and delivered the Friday oration. The task of maintenance of peace and order in the province was entrusted on him. He was the Commander of the provincial Army and sometimes he himself conducted the military expeditions. The Wali or Governor was to supervise the collection of taxes in the province. Each district had its district officer (*al-Amil*) and district Qazi. All the district officials were under the Governors of the provinces. After the appointment of a Wali or Amil, he was given proper instruction regarding his power and responsibilities. On

First establishment of Bayt al-Mal in Madinah

Administration of the provinces

Walis

Amils

his appointment even Wali or Amil had to furnish a detailed list of his property and belongings. If any abnormal increase in his property was found, it was confiscated by the State. On this very ground 'Umar I confiscated the properties of Abu Hurayrah and Amr bin 'As.

The Qazi whose salary was fixed by the Khalifah himself was entrusted with the duty of managing the department of justice. He decided the problem of *wakf* of mosque and madrasah and, if necessary, he led the prayer. The *Katibud-Diwan* and the *Sahib al-Bayt al-Mal* were in charge of the Army and Finance respectively. The officers of the provinces were paid high salaries so that there might not be any temptation to receive bribes.

The Police

At the outset, police duties were performed by the public in general. 'Umar I introduced night watches and patrol. A regular organized police force was established during the time of 'Ali.

The Army

The Army consisted of the infantry, the cavalry, the archers, a service corps, scouts and rear scouts. Over every ten soldiers there was a Decurion and over every hundred a Lieutenant (*Qaid*). Above the Qaids there was a Commander (*Ameer*). The Commander-in-Chief was first appointed by the Khalifah, and the Commander-in-Chief appointed the subordinate officer. But towards the end of his reign 'Umar I began to nominate subordinate officers.

The cavalry used shields, swords and long lances for the defence and the infantry was armed with shields, swords, lances and arrows. The cavalry wore chain-armour and steel helmets. The infantry used trousers and boots or shoes like the Afghans and Punjabis. The present European soldiers are following some of these. Drums and kettle-drums were used during the war. Basrah, Kufah in Iraq, Fustat in Egypt, Qairowan in Africa and Mansurah in Sind were the main military stations of the Khalifahs. Great care was taken to provide as much

Qazi

Katibud-Diwan and Sahib al-Bayt al-Mal

The Army consisted mainly of cavalry, infantry, archers and scouts

Weapons of the Army

Military
stations

Great care
taken for
the soldiers

comfort to the soldiers as possible. A soldier on foreign service was not allowed to be absent from home for more than four consecutive months. Much attention was bestowed on the health of the soldiers. Their barracks were well ventilated and spacious and they were built in known healthy places. Each army had a number of physicians and surgeons attached to it. The soldiers were at first paid from the tithes, afterwards from the tithes and taxes. The average salary of a soldier was about 600 dirhams per year. Beside this salary, every wife and child of soldiers also got free ration, dress and foot-wear. Apart from these, four-fifths of the plunder were distributed amongst the soldiers.

Navigation under the Pious Khalifahs

Arabia is surrounded on three sides by water having the Persian Gulf on the east, the Indian Ocean on the south and the Red Sea on the west. Arabia is famous for its dryness and barrenness. The people of such a country have naturally to be a commercial community. From time immemorial the Arab merchants had been busy moving by land and water. The geographical conditions of Arabia made the Arabs a sea-faring nation. When the storm of persecution broke on the Muslims in Makkah, the Prophet asked his followers to migrate to Abyssinia for safety. Accordingly in the 5th year of the Call, a party of 15 men and women left Makkah and found in Jeddah two merchant ships ready to sail for Abyssinia. The Quraysh followed them but they were out of their reach. Islam did not spread beyond the frontiers of Arabia during the life-time of the Prophet. It was under Abu Bakr and Umar I that Islam penetrated into Persia and the Persian Gulf on the one hand and Egypt and Alexandria on the other.

Oballah was an old port on the Persian Gulf. Ships carried cargo and merchandise from his port to India and China. Alexandria, Spain, North Africa and Europe occupied the prominent positions in the Mediterranean Sea. When a small force sent across the Red Sea was completely lost in the sea, Umar I

gave up the idea of sending naval expedition. Mu'awiyah, who was at that time the Governor of Syria, wanted to attack the Romans by sea but Umar refused to grant it. But when severe famine broke out in Arabia in 18 A.H., Umar wanted to have corn from Egypt. As it would have taken long time to import it to Arabia by land he had a canal of 69 miles dug from the river Nile to the Red Sea. When the work was completed, 20 ships of corn sailed from the river Nile to the Red Sea and anchored safely in Iar, the port of Madinah at that time. The first Muslim expedition by sea was undertaken by al-Ala bin al-Hadrami against the Persians across the Gulf without the previous sanction of the Khalifah.

Under
Umar I

The real age of the Arab navigation began from Uthman's reign. The first Arab Admiral was Abdullah bin Qays Harith who made fifty naval raids against the Romans. The Romans were in terror of him but afterwards he was killed by the former. In 28 A.H. the Arabs invaded Cyprus. Mu'awiyah and Abdullah led the Syrian and the Egyptian navies respectively and the Arabs gradually occupied most of the islands in the Mediterranean Sea. Uthman deputed his brother Hakam as Vice-Regent in Bahrayan. He had to prepare a fleet which he despatched to India. Thana was raided by Hakam's battleships. Another assault was made upon Bahroch and then Mughirah bin Abi al-A's was sent to attack Dabul (Thatta), the port of Sind. After this, no important naval expedition was undertaken till the coming of the Umayyads in power.

Under
Uthman

The Dhimmis

The subject-people who enjoyed the protection of the Muslims were known as *Dhimmis*.* The Dhimmis were exempted from service in the Muslim Army and in lieu of military service they had to pay Jizya. They lived in perfect peace and amity under

Condition
of the Dhi-
mmis under
the pious
Khalifahs

* The Dhimmis included the Christians, Jews and Sabians with whom Muslims had made covenant, but later the Zoroastrians and other non-Muslims came to be regarded as Dhimmis.

Religious,
judicial and
civil rights
enjoyed by
the
Dhimmis

the Muslims. They were entitled to enjoy equal rights and privileges in the State. In this respect Mr. Wellhausen says, "Umar had a keen eye over the advantage of the non-Muslims and spared no pains to promote their welfare". He helped the poor and the destitute amongst the non-Muslims by giving them pensions from the Bayt al-Mal. The Khalifahs protected the churches, cathedrals, synagogues and other holy places of the non-Muslims. Besides freedom of conscience, the non-Muslims enjoyed the freedom of court and law. Prof. P. K. Hitti says, "Being outside the pale of Muslim law, they were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities". Side by side with religious and judicial freedom the non-Muslims enjoyed the security of honour, life and property. From the above facts it is clear that the policy of the Muslim State towards the Dhimmis in the days of the Pious Khalifahs was generous.

Social life

The Khalifahs led a simple and honest life. It is quoted from al-Bayn that monarchs of a vast empire the Khalifahs led the life of a hermit. No kingly palaces were built for their residence, no magnificent buildings were erected for their council hall. They took pride in the cottages they lived in, while they worked and laboured for their daily bread. They did not feel any shame in doing household work with their own hands, they did not feel the necessity of posting any bodyguard at their door for their personal safety, though many of them fell victims to the assassins' knives. Their doors were open for the poor and they listened to the complaints of the public in person. They drew thirty rupees per month from the treasury for the maintenance of their family. Their hearts were dedicated to the love of God at night and their bodies to the service of man at day.

The houses of the well-to-do people were well decorated. The dress of the Bedouin Arabs consisted of a simple long shirt with a leathern girdle.

Simplicity
of the
Khalifahs

A loose cloak of camel's hair was also used over the shirts; while in the battle-field they put on trousers with shirts. Turban was worn as a head-dress by the Arabs. But the upper class people generally put on trousers, long shirts and silk-girdles. Women's dress consisted of a loose trouser, a shirt and a close-fitting jacket. But the main dress was a long robe like that of the Anglo-Saxon dames. The heads of women were covered with kerchiefs.

Dress of
men and
women in
the Arab
society

Music was highly encouraged in the Arab society and the chief recreation of the people consisted of signing and playing on the flute and the guitar.

The Arabs were addicted to drinking, gambling and luxury, but after the establishment of the Islamic regime, and with the example of the Khalifahs, they became austere in their manners and sincere in their works.

Social life
became
improved

The position of women was improved to a great extent. They were allowed to enjoy the privileges of their father's and husband's property. They got the right of choosing their husbands. They moved freely in public, attended the sermons of the Khalifahs and even took part in wars. The system of polygamy was in vogue in a limited way.

Position of
women

The Pious Khalifahs, especially Hazrat Umar took steps to abolish the slavery system in Arabia. Though complete abolition of slavery was not achieved, the Khalifahs treated the slaves with kindness and justice. Their position was greatly improved under the Pious Khalifahs.

Abolition
of the
slavery
system
attempted

Considering these points it can be said without any hesitation that the Republican period was a glorious and momentous one in the annals of the Islamic world and the works done by the Khalifahs within that short period will ever remain the most wonderful human achievements recorded in history.

PART V
THE UMMAYYADS IN SPAIN

CHAPTER XII

MU'AWIYAH

(41—64 A.H./661—680 A.D.)

Special Features of the Umayyad Period.

The accession of the Umayyads did not simply imply a change of dynasty, it meant the reversal of a principle and the birth of new factors which exercised the most potent influence on the fortunes of the empire and the development of the nation.* During the days of the Pious Khalifat, the Khalifah was elected by a popular vote in Madinah and the election was duly respected by the outside Arabs. But from the time of Mu'awiyah the reigning ruler began to nominate his successor and the leading chief of the empire took the oath of allegiance to him in the royal presence. The system of nomination struck at the root of the Republican spirit of Islam.

System of election abandoned and that of nomination introduced

Under the Pious Khalifahs, the Bayt al-Mal or the public treasury was the property of the people and every man of the Commonwealth had equal rights to it. But from the time of Mu'awiyah it was transformed into a family property of the Umayyads. All the Umayyad Khalifahs, except Umar bin Abdul Aziz, regarded the Bayt al-Mal as their personal property and spent it according to their sweet will.

Bayt al-Mal became the personal property of the Umayyads

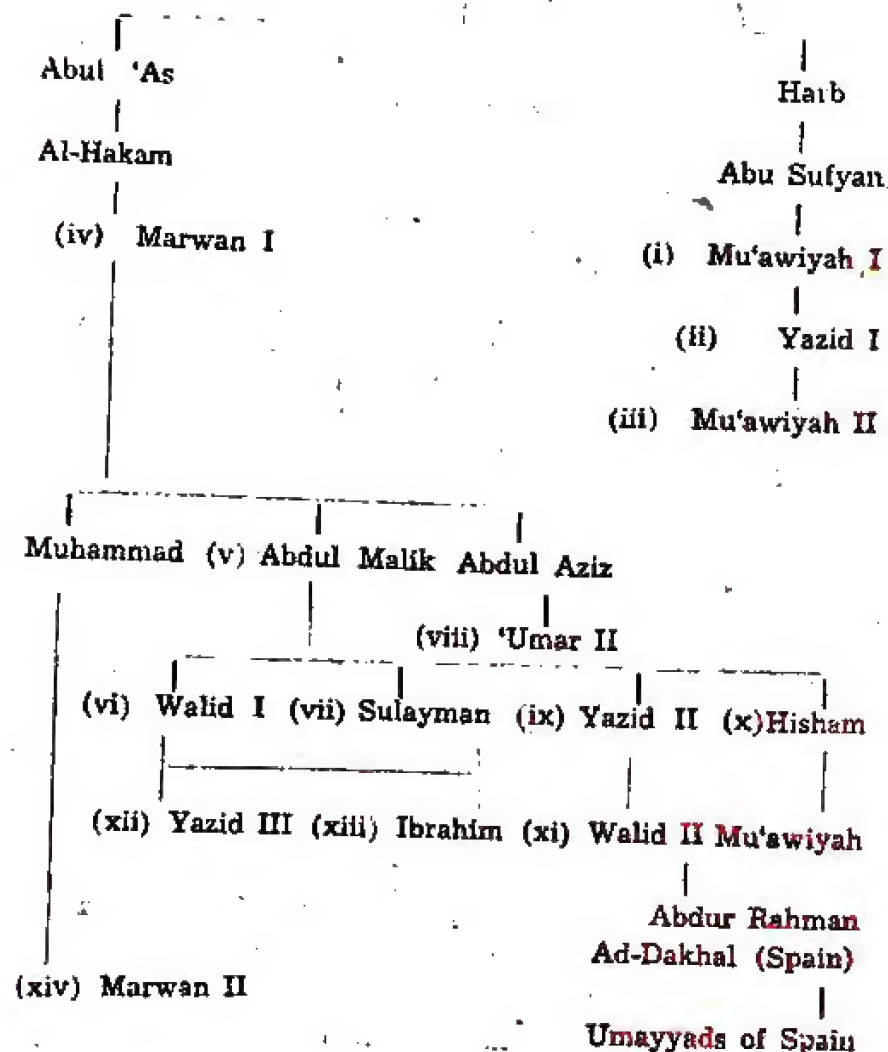
In the days of the Republic, the Khalifah was assisted by a Council of Elders. All important matters were discussed publicly. Ordinary people had also voice in the Government. Free thinking and free criticism of the Government policy constituted the most distinctive features of this period. But under the Umayyads, the Council of Elders

Council of Elders disappeared

* Ameer Ali, *A Short History of the Saracens*.

GENEALOGICAL TABLE OF THE UMAYYAD FAMILY

Umayyah



disappeared and free criticism of the Government policy was not tolerated.

The preachings of the Great Prophet wiped out the racial jealousies and it was held in check during the days of the Republic. But the Umayyad Khalifahs revived the tribal jealousies in order to serve their own purposes by playing off one tribe against the other. The racial jealousy between the Mudarites and the Himyarites which had nearly died out in the days of the Republic weakened the strength of the empire and constituted one of the important factors for the fall of the Umayyad dynasty.

Racial jealousy revived

The Pious Khalifahs were accessible to the meanest of their subjects. They used to wander about at night to see the condition of their subjects without any guards. They lived in accordance with the principles of Islam. They had no magnificent palaces for their residence. Many of them fell victims to the assassins' knives, yet they did not feel the necessity of posting any bodyguard at their doors for their personal safety. The Umayyad Khalifahs, on the other hand, lived in castles and palaces and employed bodyguards for their protection. The practice of drinking, gambling, racing, etc., was introduced in the society. Thus with the accession of the Umayyads a new era dawned upon the history of Islam.

Simplicity of life gone

Early life of Mu'awiyah

Mu'awiyah was the son of Abu Sufyan who was the leader of the Quraysh and for a long time the most formidable enemy of the Prophet. On the fall of Makkah, he along with his father, Abu Sufyan and all other members of Banu Umayyah accepted Islam and devoted himself to its cause. The Prophet appointed him his private secretary and married his sister, Umme Habibah. The political career of Mu'awiyah actually started from the reign of 'Umar. After the death of his brother, Yazid bin Abu Sufyan, in the battle of Yarmuk, Mu'awiyah was made the head of a district in Syria. By virtue of hard labour

Secretary of the Prophet

Governor
of Syria

and successful administration he soon won the appreciation of 'Umar who made him the Governor of the entire province of Syria. When Uthman became the Khalifah, he was confirmed in the Governorship of Syria. During this period, 'he actively extended Islamic rule over the neighbouring territories of the Byzantine empire'. During the Khilafat of 'Ali he had to struggle with the Khalifah for the defence of his position. It was at that time that the idea of becoming a Khalifah had probably taken birth in the heart of Mu'awiyah. Upon the abdication of Hasan, he became the Khalifah of Islam.

His Accession

Transfer of
capital
from Kufa
to Damas-
cus

On his accession to the throne, Mu'awiyah devoted himself to the consolidation of the empire. Since the assassination of Uthman, unity was broken and there was no peace in the country. At the outset, Mu'awiyah transferred his capital from Kufa to Damascus for his own convenience. The Kharijites, the Himyarites and the Mudarites were a source of troubles to the empire. He suppressed the power of the Kharijites and then paid his attention to the Himyarites and the Mudarites.

Struggle
between
Mudarites
and
Himyarites

During the time of the Prophet Arabia was inhabited by various people who claimed their origin from Isma'il, son of Abraham. The former lived in Yaman, south of Arabia and they are called by the Arabian writer as Yamanites. But the Kahtanites came to be regarded in later times as Himyarites from Himar, one of the sons of Abdus Shams. The Isma'ilites lived in Hijaz and they were sometimes called Banu Ma'ad from Mudar, grandson of Ma'ad. The Banu Quraysh, the Banu Qays, the Banu Bakr, the Banu Taghib and the Banu Tamim were the branches of this stock. The Himyarites had attained great civilization, while the Mudarites were nomadic and pastoral. There was a keen and constant antagonism between the two races long before the advent of the Prophet. The preachings of Muhammad (Sm.) wiped out the racial jealousy and 'Umar the Great improved their relations to a very great extent. Under Mu'awiyah they began to

pick a quarrel and their enmity was fanned by the Khalifah to serve his own end. It was his policy to hold the balance between the two tribes. He did not allow one tribe to oppress the other.

Mu'awiyah could study men of parts. He appointed several administrators who helped him in suppressing the disturbing elements and extending his empire abroad. Of these persons, Amr bin 'As, Mughira bin Shu'bah and Ziyad bin Sumayya were the most prominent. Amr bin A's, the conqueror of Egypt, was the Governor of Egypt for five years under Umar I and he continued the same post for a like period during the Khilafat of Uthman. Mu'awiyah appointed him the Governor of Egypt and he remained in the post till his death. It was under him that Uqba was sent as General against the Berbers of North Africa which was brought under the sway of the Muslims. "Brave in the field, astute in council, course and unscrupulous in word and deed, it was mainly to Amr that Mu'awiyah owed his ascendancy over 'Ali and the eventual establishment of the Umayyad dynasty."*

Amr
bin 'As

Al-Mughira was an early convert to Islam. Clever and powerful, he was one of the able Generals of Mu'awiyah. He joined his party during the civil war with Ali. Mu'awiyah made him the Governor of Kufa which was full of quarrels and factions. Within a short time, he restored peace and order in Kufa.

Al-Mu-
ghira

Ziyad bin Sumayya was a natural son of Abu Sufyan. At first he was a strong supporter of 'Ali. On the abdication of Hasan he flatly refused to submit to Mu'awiyah. It was al-Mughira who ultimately reconciled his half-brother to him. Ziyad was a best fitted person to bring peace in the turbulent Basrah. Mu'awiyah appointed him the Governor of Basrah in July, 665 A.D. Ziyad soon brought peace and order to the city. After the death of Mughira, Kufa was also placed under him. He proved a pillar of strength to the Umayyad rule in the Eastern Provinces. "Powerful, wise and eloquent, he was the ablest statesman of the day."**

Zi

* W. Muir, *The Caliphate, Its Rise, Decline and Fall*.

** Ibid

Conquest of Mu'awiyah

Having established his position at home, Mu'awiyah embarked upon a career of conquest. The conquest of North Africa was a memorable event of his reign. In the beginning of his reign, Amr bin A's was the Governor of Egypt. He was so much disturbed by the Romans that he sent his famous General Uqba to North Africa. He fought against the Romans for a long time and brought Africa under his sway. He founded Kairowan to the south of Tunis in 50 A.H./670 A.D. and strongly fortified it against the raids of the Berbers. Kairowan subsequently became the capital of North Africa.

But few years later Uqba was surprised by the joint attack of the Roman and Berber armies. He with his small army fought against the enemy but was defeated and killed. Kairowan again fell into the hands of the Berbers. Uqba was one of the best Generals of the Muslim world. He is regarded by the European historians as the Muslim Alexander.

One of the ambitions of Mu'awiyah was to conquer the Byzantine capital, Constantinople and with this end in view, a formidable expedition was sent against Constantinople under the command of his pleasure-loving son, Yazid. The expedition was not successful for various reasons.

The name of Mu'awiyah will remain fresh in the memory of the readers as the builder of the first Muslim Navy. While he was the Governor of Syria, he had built a fleet of nearly 500 ships to fight with the Greeks on the Mediterranean Sea. With this fleet he conquered Cyprus, Rhodes and other Greek islands near the coast of Asia Minor.

Mu'awiyah made great progress in extending his rule in the East. Herat, having rebelled, was stormed in 41 A.H./661 A.D. and two years later Kabul was captured. Ghazna, Balkh, Qandahar, Bukhara, Samarkand and Tirmidh were also annexed to the empire of Islam. Thus the reign of Mu'awiyah "witnessed not only the consolidation but also the extension of the territories of the Caliphate".

Conquest
of Africa

Kairowan
founded in
50 A. H.

Attack on
Constanti-
nople

Builder of
the first
Muslim
Navy

Mu'awiyah as a King

Mu'awiyah was the first man who transferred the *Khalifat* to a *Mulk*—republican to kingship. He once said, "I am first of the kings". He made the *Khalifat* a hereditary kingship by nominating his son Yazid in 676 A.D. to the future throne. His example of nominating the next *Khalifah* became a precedent and was followed by the subsequent *Khalifahs* of the Umayyad dynasty. This practice was equally followed by the Abbasids and by the later dynasties. Hence he may be called the founder of hereditary kingship in the history of Islam. The tribal democracy of his predecessors was gone for ever and Mu'awiyah replaced it by his personal rule and autocracy which his successors turned into the pattern of the Byzantine or Persian absolutism. Outwardly, Mu'awiyah observed the forms and functions of the *Khalifah*. Like the Pious *Khalifahs* he led the prayers on Friday. But unlike them, he kept himself aloof from the common Muslims. He gave up the simplicity and accessibility of the Orthodox *Khalifahs*. His palace was guarded by armed soldiers and when he appeared in the public, he was surrounded by his bodyguards. He regarded the public treasury as his personal property. He tackled all important problems in his personal capacity and had no connection with the Council of Elders. In this way, he did away the democratic traditions of the Republic. Thus "the accession of Mu'awiyah to the throne at Damascus heralded the end of *Khalifat* and the beginning of Kingship".

Mu'awiyah was a good administrator. He was the first man who instituted the bureau of registry (*Diwan al-Khatam*) and organised a postal department (*Diwan al-Barid*). He, in co-operation with Zaid, established a police force, called *as-Shurta*. Mu'awiyah separated the criminal administration from the finance. He appointed Governors for the provincial administration and a special officer under the title, *Shahib-ul-Kharaj* for the revenue administration. He adopted a measure like income-tax of the present day in which he deducted the poor-tax from the fixed annual amounts.

Founder of
hereditary
kingship

Administra-
tion of
Mu'awiyah

Death of
Mu'awiyah

Mu'awiyah passed away in April, 680 A.D. at the age of about 75 years, after a long and prosperous reign.

✓ An estimate of Mu'awiyah

His achievements entitle him to rank as one of the best of the Arab kings

Mu'awiyah was the founder of the Umayyad dynasty and the ruler of a vast empire. During the nineteen years of his reign he carried on wars against the Romans both on land and sea more jealously and continuously than any of his successors. Though he was not a soldier of good fortune, he was second to none of his contemporaries as a military organiser. The battle of Siffin bears ample testimony to this fact. His African conquest formed the glorious event of his reign. He built up a well-organised Government and out of chaos developed an orderly Muslim society. The achievements of Mu'awiyah entitled him to rank as one of the greatest rulers of the Muslim world.

As a statesman

As a statesman, Mu'awiyah maintained equilibrium between the Kaisites (northern Arabs) and the Kalbites (southern Arabs). Though he was more nearly related to the former, he made the son of his Kalbite wife his heir and so he held them both. His aspiration in State policy was to establish a dynasty and when this dynastic interest was fulfilled by the nomination of his son, Yazid as his successor to the throne, his only care was the welfare of the State. As a ruler, Mu'awiyah was very generous and upright. He was stern to the unruly and kind and considerate to the poor and the weak. Under his rule, the rulers and the ruled lived side by side. The Christians were happy under his benign Government. He appointed Christians to high offices of the State. One of his chief advisers was a Christian. He rebuilt the church of Edessa which had been destroyed by an earthquake. Commerce and industry were nourished and nurtured under his patronage. Thus peace and prosperity prevailed over the whole of the empire. Hence it can be said in the words of Prof. Hitti that he was not only the first, but also one of the best of the Arab kings.

As a ruler

Mu'awiyah was a very shrewd politician, cunning diplomat and unscrupulous statesman who did

not hesitate to adopt any means, fair or foul, to achieve his own end. Where valour and strength could not avail him, he had resort to cunning and guile. The character of Mu'awiyah has been depicted by Osborn in his famous book, "Islam under the Arabs" in which he says, "Astute, unscrupulous and pitiless, the first Khalifah of the Umayyads shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent. The grandson of the Prophet was caused to be poisoned. Malik al-Ashter, the heroic lieutenant of Ali was destroyed in a like way. To secure the succession of his son Yazid, Mu'awiyah did not hesitate to break the word he had pledged to Husayn, the surviving son of Ali. And yet this cool, calculating, atheistic Arab ruled over the region of Islam and the sceptre remained in his family for the space of nearly ninety years". Mr. Osborn has brought a great charge against Mu'awiyah by picturing him as the murderer of several persons but he, at the same time, has frankly admitted that Mu'awiyah was cool and calculating and ruled with wisdom over his subjects. We only ask him to judge his statement in the light of the then European countries.

Character of
Mu'awiyah
depicted by
Osborn

Mu'awiyah was a good judge of men, matters and situation. He wanted to remove the pulpit and staff of the Prophet from Madinah to Damascus. But the impious act was checked by the divine interposition. He had the highest respect and regard for the Prophet. He stood in the way of Ali but he never fought face to face with him. On the whole, Mu'awiyah was astute, unscrupulous, diplomatic, liberal and forbearing. He was more ready to win his opponents and enemies by lavish gifts and spirit of conciliation rather than by harsh measures. In this respect he himself said, "If I can get a thing by using my whip, I do not use my sword, if words are sufficient to get it, I do not even use my whip". He led a luxurious and comfortable life, but his luxuries and comforts did not interfere with the efficiency of his Government.

Respect
for the
Prophet

CHAPTER XIII

YAZID AND MU'AWIYAH II

(16-64 A.H./680-683 A.D.)

Accession of Yazid

With the accession of Yazid bin Mu'awiyah, the very principle of Islam was dashed to the ground. The nomination of Yazid was sure to meet with the vehement opposition when Mu'awiyah was gone. The sons of Abu Bakr and 'Umar at last complied with the command of Yazid but Abdullah bin Zubayr who was a claimant of the Khilafat and Husayn, who had legitimate claim on the Khilafat after the death of Mu'awiyah, according to the covenant made by Hasan and Mu'awiyah, refused to take the oath of allegiance to Yazid. These two could not tolerate the supremacy of Yazid and they escaped to Makkah. Husayn was upright, honest, sincere and was noted for bravery, magnanimity, piety and ability. He refused to bow down his head even at the risk of his life to Yazid who not only led a sinful, sensual and immoral life but also used to take pride in his vices.

The oppression and torture of Yazid's governor led the people to rise against him at Kufa and the inhabitants of that place invited Husayn to come to their release. The friends of Husayn knew the Iraqi character and so they tried to persuade him not to put trust in the Kufans' promise. Abdullah bin Zubayr who wanted him out of his way fostered the design and Husayn yielding to his advice, was tempted to accept the call. His cousin Muslim was sent to Kufa to know the actual position of the field. On his arrival the Kufans promised to side with him and being assured by the Kufans he sent a letter to Husayn requesting him to come to Kufa. In the meantime, Muslim was put to death by Ubaydullah bin Ziyad, the then Governor of Iraq.

Refusal of
Husayn and
Abdullah

Citizens of
Kufa
invited
Husayn

Muslim was
sent and put
to death

On receiving the letter, Husayn started for Kufa with his family and a little band of devoted followers. He had already passed the desert advancing upon Kufa when tidings reached him of the fate of Muslim. He was staggered but he could not stop his journey. He had not proceeded far when he was met by a troop of Kufan horse under an Arab Chief of the tribe of Tamim named al-Horr who firmly refused to let him pass. So, the little band, leaving Kufa on the right marched to the left along the western bank of the Euphrates. But Ubaydullah did not think it proper to allow the party to hover about the city. He sent Umar bin Sa'd with 4,000 horses. Thus arrested, Husayn pitched his camp on the field of Karbala on the river-bank, twenty-five miles north of Kufa, on the first day of Muharram. But Ubaydullah during this time insisted upon unconditional submission and to effect this without resort to arms, he ordered 'Umar to cut off access to the river hoping that thirst might thus force him to surrender. Husayn still stood firm. He first made proposal for compromise, but when there was no possibility of compromise, he resolved to fight the battle to the bitter end.

Husayn set
out for
Kufa

Met by
Horr near
Kufa

Encamped
at Karbala

Events of Karbala

Both the parties met in the field of Karbala on the 10th October, 680 A.D. Umar bin Sa'd with 4,000 soldiers reached the battle-field.

Husayn, relying on the sincerity and generosity of the Umayyads requested them to be kind to the helpless and innocent children and women. He fully realized the position of his family and now he said, "Let me return to the place from where I came, if not, then lead me to Yazid at Damascus and place my hand in his, so that I may speak with him face to face; or if thou wilt do neither of these things, then send me far away to the wars where I shall fight as the Khalifah's faithful soldiers against the enemies of Islam". But the General did not listen to him. He ordered the heartless Shimar to bring Husayn dead or alive to Kufa without any delay.

On the 9th Muharram, Husayn wanted to send his kinsmen and family away but one and all refused

Ninth
Muharram

to leave him. 'Ali, Husayn's little son, lay sick of fever, but they could find no drop of water to slake his parched lips. The women and children passed the night in wailing and terror.

Tenth
Muharram

On the morning of the tenth Muharram, Husayn drew out his little band for battle. The unequal fight began amid the cries of the women and little ones. Qasim, the nephew of Husayn, was early struck and he died in his uncle's arms. One after another the sons and brothers, nephews and cousins of Husayn fell before the shafts of the enemy. At last driven by thirst, Husayn sought the river-bank with his son in his arms, but the enemy turned him off from there with arrows. The infant child was shot dead with arrows in the arms of his father. Unable to stand up against his pitiless foes, he seated himself at the entrance of his tent when a woman handed him water to assuage his burning thirst. As he raised it to his lips he was pierced in the mouth with a dart. Being faint with loss of blood he soon fell to the ground and "then the murderous crew rushed upon the dying hero. They cut off his head, trampled on his body and with savage ferocity subjected it to every ignominy". "A thrill of horror ran through the crowd when the gory head of the Prophet's grand-son was cast at Ubaydullah's feet. Hard hearts were melted". * The scene that followed is still fresh in the believers' eyes. Gibbon says, "In distant age and climate the tragic scene of the death of Husayn will awaken the sympathy of the coldest reader".**

Husayn's
head was
cut off

"Thus fell one of the noblest spirits of the age and with him perished all the male members of his family with the solitary exception of a sickly child named 'Ali who later in life received the designation of Zayn al-Abidin". The saddest death of Imam Husayn is a great lesson to the whole Muslim world. He could have saved himself and his near and dear ones by giving 'allegiance' to Yazid but he stood firm to his principle and ultimately sacrificed himself at

* W. Muir, *The Caliphate, Its Rise, Decline and Fall*.

** E. Gibbon, *Decline and Fall of the Roman Empire*.

Zayn al-Abidin were sent to Damascus, the seat of Yazid. Yazid was moved with the sorrowful cry and out of fear he, with proper respect to the women, sent them back hurriedly to their homes.

The tragedy of Karbala is an event of far-reaching consequences in the history of Islam. It decided not only the fate of the Khilafat but also destroyed once for all the prospects of unity among the Muslims which had developed in Mu'awiyah's time. P.K. Hitti says, "The blood of Husayn even more than that of his father, proved to be the seed of the Shi'ite Church". The Shi'ite party was born anew on the field of Karbala. Henceforth the first ten days of Muharram came to be observed by the Shi'ite Muslims as days of lamentation. The day of Karbala gave the Shi'ite a battic cry which ultimately proved to be one of the causes of the fall of the Umayyad dynasty. The division of the Muslims into two hostile camps was detrimental to the progress and prosperity of future Islam.

Results of
the tragedy
of Karbala

Birth of
Shi'ite
party

Division of
the Muslims

The people of Makkah and Madinah received the greatest shock at the tragic scene of Karbala and they now demanded of Yazid the redress of the wrong committed on the members of the family of 'Ali. Yazid now felt the evil which the massacre of Karbala had inflicted on the Umayyad throne and the rebound caused thereby in favour of the house of 'Ali. The people of Kufah who helped the cause of Yazid now stood in his way. The Khariji heresy gained new impetus especially at Basrah. Its adherents entered into a covenant of revenge and of never-ceasing hostility against the government. But it was from a different quarter that the peril first assailed the Khilafat. It came from Abdullah bin Zubayr.

Danger
from the
Aliid
reaction

No sooner had the sad story reached Arabia than Ibn Zubayr arose and harangued the citizens of Makkah with serious criticism against the ruling power. Then Makkah became furious with the existing power and Ibn Zubayr taking this opportunity declared himself as the future Khalifah. When this

Ibn Zubayr
declared
himself
Khalifah

reached the ears of Yazid, he sent a deputation to Makkah to bring him to Damascus but Ibn Zubayr understanding the inner motive of the Khalifah scorned the offer and imprisoned the embassy.

Madinah
revolted

Meanwhile, Madinah was in a ferment. The Madinites were disgusted with Yazid's luxurious and impious conduct. They proclaimed his deposition and drove his governor from their city. At this Yazid became angry and sent a large army consisting of his Syrian mercenaries under the command of Uqbah. Both the armies met at a place called Harra where the Madinites were completely discomfited and the unfortunate city was for three days given up to the licence and rapine of Syrian army. "The city which had sheltered the Prophet and which was sanctified by his life and ministry, was fully desecrated".

Battle of
Harra

Siege of
Makkah

Ka'bah
destroyed

Death of
Yazid

After the destruction of Madinah, Yazid's army proceeded to Makkah where Abdullah bin-Zubayr declared himself Khalifah. For two months the city was besieged. The Ka'bah caught fire and was burnt to the ground. When the siege was going on, the news of the death of Yazid reached Makkah and the army ran back to Damascus and thus Makkah was saved from further destruction.

Character
of Yazid

Yazid was a man of cruel nature. He was a drunkard and debauchee and it is said that he used to go out of his way to violate the principles of Islam. He reigned for three years and six months but no progress was made in his reign to extend Islam. On the contrary, there were serious disasters in North Africa. According to Ibn at-Tiktaka, his reign was noted for three misdeeds. "He killed al-Husayn, son of 'Ali in the first year of his reign. In the second year he plundered Makkah and ransacked it for three days and in his third year he raided the Ka'bah".

Mu'awiyah II

After the death of Yazid, his son Mu'awiyah II became the Khalifah of Islam. He was a man of

mild disposition. He retired into private life after a reign of a few months and died shortly after.

On his death, the Umayyad council was divided and various aspirants to the throne appeared. Ibn Zubayr was now the acknowledged Khalifah at Makkah and Madinah. He also succeeded during the next few months in being the recognized ruler over Egypt and the greatest part of Syria. Al-Kufa also went over to Ibn Zubayr.

CHAPTER XIV

MARWAN AND ABDUL MALIK

Marwan (64—66 A.H./683—685 A.D.)

Marwan
elected
Khalifah

Battle of
Marj
Rahat

End of
Marwan

Mu'awiyah II had left no child but there was a brother, a young son of Yazid, named Khalid. But the chief men of the court felt that a strong hand was needed in this situation and they put forward Marwan. After much discernment he was saluted as Khalifah on condition that Khalid would succeed on reaching man's state. Marwan was a great diplomat. He with the help of the Syrian Himyarites marched against the Mudarite chief Zahhat who was vindicating the cause of Abdullah bin Zubayr. He met the enemy in the battle of Marj Rahat in which he was victorious. Thereupon the whole of Syria came under his sway. Egypt was also regained. Finding his position sufficiently secure and feeling the approach of his end, he nominated his own son Abdul Malik to the future throne, for he feared Khalid bin Yazid who might claim the throne after his death.

Marwan received his death at the hands of Yazid's widow. His reign lasted barely for a year. He was not recognised as Khalifah by the Sunnis. They took him as a rebel against Abdullah bin Zubayr. He was succeeded by his worthy son Abdul Malik whose authority was at once recognized throughout Syria and Egypt.

Abdul Malik (66—86 A.H./685—705 A.D.)

On the assassination of his father, Abdul Malik ascended the throne. But from the beginning he had to face great many difficulties. He was not a man to be cowed down by dangers and difficulties. He showed himself quite equal to the onerous task and after wars lasting for several years he succeeded in uniting the Muslim empire under one sceptre.

In Iraq, a dangerous disturber of peace named al-Mukhtiar bin Abu Ubayd had appeared before Abdul Malik assumed the reins of the government. He declared himself, "avenger" of Husayn's murder, and raised the standard of rebellion. By all manner of intrigues he managed to form a party amongst the 'Alids which preached revenge for the assassination of al-Husayn. Al-Mukhtiar with the help of the penitents who visited the tomb of al-Husayn at Karbala and were gathering there, raised a bitter cry for the son of Fatimah and 'Ali, gained possession of Kufah and succeeded in extending his sway over al-Iraq and even parts of Persia and Arabia. He also sent his army under the command of Ibn al-Ashtar against his old arch enemy Ubaydullah. Ibn al-Ashtar gained victory over Ubaydullah in the battle of the Zab and this victory made Mukhtiar for the moment undisputed master of Mesopotamia. Ibn Zubayr who declared himself Khalifah at Makkah and Madinan, refused to ally himself with Makkah and sent his brother Mus'ab, Governor of Basrah, against him. Mus'ab was met on the way by the troops of al-Mukhtiar whom he totally discomfited and ultimately the avenger was killed and his followers were put to the sword. Now Abdullah became the undisputed master of Iraq, Mesopotamia and Khurasan.

Rise of
Mukhtiar
at Kufa

Ibn al-
Ashtar sent
against
Ubaydullah

Battle of
Zab

Mus'ab
defeated
Mukhtiar

In the meantime the Khawarij kept the East in constant alarm. Mus'ab realizing the situation, sent Muhallab who had been withdrawn from the field for the government of Mosul against the Kharijite bands and after eight months of warfare he succeeded in dispersing them for the time.

Outbreak
of the
Khawarij

After curbing the power of the Khawarij Abdul Malik had been contemplating operations against Ibn Zubayr, but the severe famine paralysed his efforts for a time. Amr bin Sa'd was aspiring to the Khalifat, but the dream of the dreamer was frustrated by the succession of Abdul Malik. One night he re-entered Damascus and set himself up as Khalifah. Abdul Malik hurried back and after some engagements offered an amnesty on which the fighting ceased, but after a few days Amr bin Sa'd was killed.

Rebellion of
Amr bin
Sa'd

War
against
Mu'ab

Abdul Malik next turned his attention towards Mu'ab who was holding Mesopotamia and Chaldea on behalf of Ibn Zubayr. When the army of the Khawarij was advancing, he got frightened and sought the help of Muhallab who was very busy with the Khawarij. So he, along with his son and his friend Ibn al-Ashtar had to fight the Khalifah. But all of them were killed in the battle and Iraq passed into the hands of Abdul Malik.

Makkah
besieged

Ibn Zubayr
dies
fighting

After the chastisement of Mu'ab, Abdul Malik sent his troops against Abdullah Ibn Zubayr under the leadership of Hajjaj bin-Yusuf, who after conquering Madinah laid siege to Makkah. The siege had lasted for seven months when Ibn Zubayr lost his heart. He was tempted to give in but at the inspiration of his mother 'Asma, daughter of Hazrat Abu Bakr, who preferred death to dishonour, he jumped upon the enemy with a firm determination to win or to die. The Umayyads were driven back on all sides at the outset but in the end he fell fighting gallantly and his head and the heads of his two leaders were exhibited at Madinah and thence sent to Damascus. Great damage was done to Makkah and the inhabitants, suffering the extremities of want, deserted the city.

Ibn Zubayr
recognised
as Khalifah
by the
Sunnis

Ibn Zubayr was one of the few men who rose from poverty to power by dint of merit and labour. He was a man of noble spirit who held the title of Khalifah for long nine years. He was recognized by the Sunnis as the legitimate Khalifah of Islam, because the two Holy Cities were under his possession and prayers were offered for him from the pulpits of the two cities.

Abdul
Malik, the
undisputed
master of
the empire

On the death of Ibn Zubayr, Abdul Malik became the undisputed monarch of the Islamic world and his name was mentioned as Khalifah in the prayers of every mosque from east to farthest west. Muhallab, the lieutenant of Abdullah bin Zubayr, realizing his own position took the oath of fealty to Abdul Malik.

When the struggle was going on between Abdul Malik and Abdullah, the Khawarij had acquired

much strength and began to rise in revolt against the authority of the Khalifah. Their main grievance was against the ill-treatment and mal-administration of Hajjaj bin Yusuf, the Governor of Iraq. On many occasions the legions of Abdul Malik were defeated but as there was no unity among the Khawarij themselves, they could not stand together, the result being that they were ultimately defeated and suppressed. They met the same fate in Persia at the hands of Muhallab who destroyed their strongholds and put them to the sword. Many of their followers took refuge in the desert of al-Asha. Taking advantage of this unrest the Romans took the opportunity of making encroachment upon the dominions of Islam. Abdul Malik was compelled to take the field and after a series of operations he captured a large territory from the Byzantine emperor. In the east, several districts in the neighbourhood of Kabul ruled by a Hindu prince named Ratbil were brought under his control.

War with
the
Romans

Uqbah conquered Africa for the first time but with the death of this General, Africa was lost to the Muslims. Abdul Malik, after restoring peace in the empire, sent an army under the command of Zubayr, an able lieutenant of Uqbah, for the re-conquest of the lost country. He having slain Kusaila beat both the Greeks and the Berbers. But a fatal mistake spoiled his efforts. He, keeping a small detachment with him at Berca, sent his army to the conquest of the outlying parts. At this opportune moment the Berbers with the help of the Romans attacked Zubayr. A fierce fight took place in which Zubayr was defeated and killed and his soldiers cut to pieces.

Re-conquest
of Africa

At this Abdul Malik became furious and to give a good lesson to the Berbers, he despatched another army under the command of Hasan Ibn Nu'man. Soon Kairowan was re-captured and the city of Carthage was stormed. The Romans and the Berbers were defeated in the field and the Umayyad empire extended from the walls of Berca to the shores of the Atlantic.

Conquest
in West
Africa

In the meantime, a woman named Kahina declared herself a "Divine Being" and many, being

Kahina

Her defeat
and deathIntroduction
of Arabic
as official
languageIntroduction
of new
Arabic
coinageA mint
established
by Abdul
Malik

influenced and impressed by her supernatural attributes, acknowledged her authority. She inspiring the Berbers with new courage inflicted a crushing defeat on Hasan who was driven back to Berca and was forced to remain inactive for five years. Then reinforced by the Khalifah he overthrew the priestess who was slain in the fight. The Berbers, finding no other way, sued for peace which was granted to them on condition that they would supply the Muslims with a cavalry of 25,000 strong. Islam now found a footing ground in the land of the Berbers.

Reforms of Abdul Malik

With the restoration of internal order, Abdul Malik introduced a number of reforms and administrative measures for the convenience of administration. During the days of the Prophet all records relating to Arabia, were maintained in Arabic. But when Persia, Syria and Egypt came under the domination of the Arabs, Umar allowed the records of these countries to continue in their own languages. The language, used in Persia was Persian, in Syria Syrian and in Egypt Coptic or Greek. As a result of this, the revenue and fiscal departments were filled with the non-Muslim natives of the provinces who knew their old languages. Abdul Malik abolished these languages and introduced Arabic in their stead for the purpose of government business and account in the provinces of Syria and Iraq. Later Arabic also became the court language of Egypt and Persia.

The next reform of Abdul Malik was the issue of the new Arabic coins. In the days of the Prophet and Abu Bakr, the Roman and Persian currencies were used in the country. But with the expansion of the Muslim Empire under Umar, all kinds of coins poured in and some of them were defective. When Abdul Malik became the undisputed master of the Muslim Empire, he took up the problem of coinage. He issued purely Muslim coinage of gold, silver and copper called till then by the Byzantine names *dinar*, *dirham* and *fals*. He also established a central mint at Damascus to mint his new coinage. He thus

arabized the administration and instituted a purely Islamic coinage.

The third great reform of Abdul Malik was the improvement in the art of Arabic writing. Hajjaj bin Yusuf, his able administrator had the greater share in it. There were two defects in Arabic script. Firstly, 'it consisted of consonants only, with the result that one word could be pronounced in several sounds'. The non-Arabs were facing much difficulties as they could not understand the words written without vowels. Secondly, the Arabic alphabet has several letters which have one and the same shape such as *dal*, *zal*, etc. Hajjaj bin Yusuf introduced vowel marks into Arabic script and in order to distinguish letters of the same shape he promoted the use of putting *nuqtas* (points) on these identical letters. These improvements 'made the art of writing Arabic more perfect and thus helped the discrimination of Arabic language to wider circle of readers'.

Improvement in the
art of writing
Arabic

The Arab Muslims were to pay hitherto only the *Zakat* and were exempted from other taxes, which made many people volunteer to accept Islam. These new Muslims left their villages where they had worked as agriculturists and came to the towns to join the army as *Mawali* (new converts). As a result, the revenue of the State was seriously affected. Firstly, taxes were greatly reduced for new converts to Islam. Secondly, the soldiers were entitled to have a share of the special subsidy. In order to avoid this double loss to the treasury Abdul Malik in consultation with al-Hajjaj 'took the necessary measures to restore such men to their farms and reimposed on them the high tribute they had paid before conversion, which included the equivalent of *Kharaj* (land tax) and *Jizya* (poll-tax). These measures of Abdul Malik were resented to very much by the *Mawali* (new Muslims) who, later on, joined the Abbasid propaganda to bring about the fall of the Umayyad dynasty. The Arab Muslims who acquired property in a *Kharaj* territory were also asked to pay the usual land tax.

Fiscal
reforms

Development
of postal
system

Foundation
of cities

Abdul Malik developed the postal system set up by Mu'awiyah. All the provincial capitals of the empire were connected with the imperial capital by regular postal services for which he used relays of horses. The postal officials kept the Khaufah informed of all events in their provinces. He founded a number of cities 'among which the most important was the city of Wasit in Lower Iraq'. The purpose of the foundation of this city was to keep the turbulent Iraqis in check.

Abdul Malik died in the year 750 A.D. after a glorious reign of twenty-one years.

Estimate of Abdul Malik

A great
builder

Abdul Malik was the second founder of the Umayyad dynasty. He came to the throne when it was threatened from external dangers and internal enemies. By his extraordinary ability and wise statesmanship, he freed the empire from external dangers and saved it against internal enemies. Having triumphed over all his enemies, he left to his sons a flourishing empire. By his reforms, he laid the foundation of Islamic culture and civilization. He had in him the gift of originality. He was also a great builder. He built the famous Dome of the Rock (Qubbat al-Sakhra) at Jerusalem wrongly called by the Europeans "the Mosque of Umar" which stands to this day as a beautiful specimen of early Muslim architecture. He also built another mosque in Jerusalem called *Masjid al-Aqsa* (Aqsa Mosque). Himself a composer of no mean merit, he encouraged poets by a princely liberality. Historians called him greedy and cruel, and "his lieutenants", says Masudi "followed his foot-steps in the reckless shedding of blood". In his youth he was an orthodox Muslim, but after his accession to the throne he was quite indifferent to religion. He was the first, says the Arabian historians, who acted treacherously to Islam, the first to conduct the exchequer in Arabic instead of Persian, the first to prohibit men from talking in the Khalifah's presence and the first who prohibited exhortations to justice saying—"Let no one enjoin equity and the fear of God upon me or

I will strike his head off from his shoulders". In character Abdul Malik can be compared with Charlemagne (of Germany) "but he was certainly less cruel than Charlemagne," says Ameer Ali. If he was cruel, his cruelty like his frequent breaches of faith was due to an anxiety to safeguard and promote the interest of his dynasty. When this dynastic interest was absent, he was daring and energetic, resolute and ambitious and he never faltered in the pursuit of his design. He was undoubtedly one of the best rulers and successful statesmen the Islamic world has ever seen. He will remain fresh in the memory of the Muslims against the wear and tear of time.

Capable and
energetic
ruler

CHAPTER XV

WALID I AND SULAYMAN

Walid I (88—96 A.H./705—715 A.D.)

On the demise of his father Abdul Malik, al-Walid ascended the throne of Damascus in 86 A.H./705 A.D. During his reign there was complete peace and tranquillity in the empire. The power of the Kharijites was crushed and there was no rebellion anywhere in the country.

Walid followed in the foot steps of his father and maintained Hajjaj bin Yusuf in the viceroyalty of the East. But Arabia was made over to his own cousin, the pious Umar bin Abdul Aziz under whom, for several years, Makkah and Madinah enjoyed a mild and beneficial administration. Umar formed a council of learned citizens and no administration was done without consulting them. He beautified and enlarged Makkah and Madinah with numerous public structures, improved the roads connecting the cities of Hijaz with the capital for the convenience of the public. He tried his best to ameliorate the condition of his people. His beneficial and generous rule drew away from the heavy hands of Hajjaj a great number of men of al-Iraq who escaped the tyranny and oppression of the latter in Makkah and Madinah. Hajjaj became irritated at this and complained to Walid against Umar of the shelter given to his malcontent subjects in the Holy Cities. Walid, who was under the influence of Hajjaj, removed Umar from his viceroyalty.

About this time Yazid ibn Muhallab with his brothers was also tortured and put into prison by Hajjaj bin Yusuf. Yazid managed to escape from the hands of the tyrant and fled to Palestine where he took refuge with Sulayman, the Khalifah's brother.

Umar bin Abdul Aziz made viceroy of the holy cities

Mild and beneficial administration of Umar bin Abdul Aziz

Removal of Umar

Yazid escaped to Palestine

Hajjaj bin Yusuf

Hajjaj bin Yusuf was the outstanding figure throughout this period. He played the most prominent part during the Khilafat of Abdul Malik and Walid without whom the Umayyad dynasty would not have survived. He began his career as a simple school master at Taif but by dint of his intelligence and sagacity he won the love and admiration of Abdul Malik who took him in his ministerial staff and within a short time Hajjaj proved himself worthy of the post entrusted to him. After the defeat of Musa'ab he was sent to subdue Abdullah bin Zubayr who was ultimately defeated and slain by Hajjaj. Many historians describe him as the incarnation of cruelty in the annals of Islam. But one cannot deny the fact that "the Caliphate owed much to him. For twenty years the absolute ruler of the East in times of troubles and dangers with anarchy abroad, perversity and fickleness at home, rebellion and wild fanaticism at his doors, Hajjaj by his bravery and resolution maintained the strength and restored the prosperity of the empire in al-Iraq, Arabia and Khurasan." If he was cruel and severe, his cruelty and severity was justified no doubt in quelling the disturbing and turbulent elements around him. The Khalifahs were so much pleased with him that Walid I gave him a free hand and even in his own sphere of government gave in to him and consulted his wishes. At his instance he dismissed Umar bin Abdul Aziz from the viceroyalty. Under Walid Hajjaj reaped the fruit of the hard work which he had to do under Abdul Malik. In Iraq where he was appointed governor after the conquest of Makkah peace prevailed. He used to heal the wounds which a twenty years' war had inflicted upon the well-being of the country. When he had pacified his provinces he turned his attention to the arts of peace, developing the canal system upon which depends the fertility of the marshy land on the Lower Tigris and Euphrates doing his best to prevent the peasantry from flocking from the country into the towns. It is said that "he forbade the peasants to slaughter oxen, in order to keep them for the plough". Under him Qutayba bin Muslim conquered

Hajjaj bin Yusuf was the outstanding figure during this period

Hajjaj defeated Ibn Zubayr

If cruel, the cruelty was of necessity

Canal system developed

Under
Hajjaj
Transoxiana
and Indo-
Pakistan were
conquered

Transoxiana and Muhammad bin Qasim took the Indus land. The whole credit of it is due to Hajjaj who put these men in the right place and whose name feared as it was far into the East, gave them a powerful backing.

Expansion of the Empire ..

The reign of Walid I was famous for the expansion of the Khilafat in the annals of Islam. During this period great conquests were made both in the east and in the west. In the east, Central Asia and Sind were conquered under the guidance of Hajjaj bin Yusuf.

Conquest of Central Asia. Transoxiana, the land of the Turks, consisted of many little and large kingdoms. Of these Balkh, Tukharistan, Bukhara, Farghana and the kingdom of Khwarizm were the most important. The Turkhomans always gave trouble to the Muslims by rising in revolt. In order to put an end to these troubles, Hajjaj bin Yusuf removed Yazid bin Muhallab, who failed to subdue them, from the lieutenancy and in his place appointed Qutayba bin Muslim. Qutayba proved worthy of the task entrusted to him. He brought the whole of Central Asia under the subjugation of the Muslims.

Qutayba first advanced against Balkh and Tukharistan in 706 A.D. The princes of these places submitted to him and agreed to pay tribute to the Khalifah. Next he invaded Bukhara and after a hard contest captured it. In 710 A.D. Qutayba crossed the Oxus and marched on Khawarizm. The Shah of Khawarizm made peace with the Muslims. By this time he was recalled by the news that Samarkand had thrown off the Muslim yoke. So he led a campaign against it and captured the city. During the next two or three years Qutayba pushed his conquests forward, taking Khojanda, Shash and other cities of Farghana, till he reached the confines of China. In 714 A.D. he even invaded the Chinese Turkestan and is said to have conquered Kashghar. But his campaign was soon cut short by the death of the Khalifah.

Qutayba
appointed
governor

Campaign of
Qutayba

Bukhara
captured

Capture of
Samarkand

Conquest of Indo-Pakistan. Like Qutayba in Central Asia, Muhammad bin Qasim, cousin of Hajjaj, took the banner of Islam into the land of Indo-Pakistan. The cause of this expedition was the harassment of the Arab governor caused by the pirates of Sind. The king of Sind was Dahir who refused to comply with the demand of the governor. Several attempts were made to punish the king along with the pirates but all efforts were baffled till Muhammad bin Qasim came to save the prestige and honour of the Arab governor. He attacked the kingdom of Dahir. Dahir tried his best to save his country from the hands of the foreigners but was ultimately defeated and killed. Then Sind, Multan and a part of the Punjab were annexed to the Muslim empire. The Muslim army also made progress by this time in Armenia and Asia Minor. But all other conquests of his reign faded before the conquests of the West.

Conquest of
Indo-Pakistan
by Ibn
Qasim

Annexation of
Sind, Multan
and the
Punjab

Conquest of Africa. Musa bin Nusayr was appointed governor of the Mediterranean Coast to the south of Egypt. He made great conquests in the West. He defeated the Berbers who gave much trouble to his predecessors and re-established the authority of the Khalifah up to the bank of the Atlantic. Next he sent expeditions against the Romans who created troubles for the Muslims in the Mediterranean. He, with the help of the navy, captured the islands of Ivica, Minorca and Majorca near the coast of Spain.

Campaign of
Musa in
Africa

Conquest of Spain. The condition of Spain before the Muslim conquest was a miserable one. The whole country was groaning under the oppression and torture of the Gothic kings. The middle class was reduced to ruin and misery while the noble and privileged classes were totally exempted from taxation. The country was divided into many camps and the agriculturists were overburdened with taxation. Serfs or slaves had no freedom of action, even of marriage. They were tortured by their masters in many ways. The Jews who were the progressive and enlightened section of the country were mercilessly persecuted. Their freedom of marriage and faith was curtailed and curbed by the bishops who

Condition of
Spain before
the Muslim
conquest

Circumstances
leading
to the
conquest

wielded enormous powers. Thus when the impoverished citizens, the wretched slaves or serfs and the persecuted Jews were all waiting for release from the cruel hands of the Gothic ruler, it was at this very moment that the deliverer came from an unexpected quarter to their rescue.

Musa's design
on Spain

Descent of
Tariq and
Tariq

Defeat of
Roderic

Capture of
Granada,
Cordova
and Toledo

The kingdom of Spain was at this period governed by Roderic who occupied the throne by murdering the former king, Witiza. Ceuta on the African side, was a part of Julian's domain but it was captured by Roderic. The latter was not a man of good temperament. Besides the capture of Julian's empire, he added fuel to the fire by insulting Florinda, the daughter of Julian. So, Count Julian in order to drive the invader out of his kingdom, invited Musa ibn Nusayr, the Governor of the Mediterranean Coast to invade Spain and to avenge this insult. The Muslims had been waiting for a chance to conquer Spain and hence a long-expected desire came to be fulfilled. Musa with the sanction of the Khalifah, sent a young and enterprising officer named Tariq to Spain for detailed information. Tariq came back with a favourable report. Musa then despatched his ablest lieutenant Tariq with a force of 7,000 men who took possession of the fortress called after him Gibraltar (Jabal-ul-Tariq.)

Tariq advanced forward and inflicted a crushing defeat on Roderic on the banks of the river Guadalete near Medina-Sidonia in September, 711 A.D. Roderic in his flight was drowned in the water of the Guadalete. After this, Tariq conquered Sidonia, Carmona and Granada one after another. On the conquest of Cordova, he hastened to Toledo, the capital of Spain. Toledo soon fell into his hands. Thus within a short time Tariq reduced the greater part of Spain to submission.

The brilliant success of Tariq attracted the attention of Musa who landed in Spain in June, 712 A.D. and rapidly conquered Seville and other cities. He met Tariq near Toledo. At first they quarrelled with each other but after sometime they were reconciled. They marched together and occupied

Saragossa, Terragona and Barcelona. Musa was inclined to march towards the east and conquer the whole of Europe. But the order from the Khalifah for returning to the capital had spoiled further conquests. In spite of this, the reign of Walid saw the greatest expansion during the Umayyad period.

Musa
recalled

Before leaving Spain, Musa appointed his three sons, Abdul Aziz as Viceroy of the new province, Abdullah as Governor of Africa and Abdul Malik as Governor of Morocco respectively. Musa carried with him countless stores of rare and precious things for the Khalifah but the Khalifah had died (715 A.D.) before he reached Damascus.

Death of
Walid

Results of the Conquest. The conquest of Spain by the Muslims opened a new era in the history of the peninsula. It removed the social inequality from which the society suffered so long and placed the noble and the poor on an equal footing. The rights and privileges of the noble and the clergy were swept away and the heavy taxes imposed on the middle class (Muslims and non-Muslims) were reduced. The serfs or slaves, who were groaning under the oppression of their former masters, were set free. Liberty of religion was granted to the Jews and the Christians who were formerly persecuted on religious ground. "Every man, woman, or child of any community was free to worship as he liked". Agriculture was improved, trade and industries were encouraged. The Muslims ruled the country so successfully that a historian remarked, "The Moors organised that wonderful kingdom of Cordova which was the marvel of the middle ages, and which, when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilization bright and shining before the Western World".

Removal
of social
inequality

Slaves set
free

Tolerance
of religion

Agriculture
and trade
encouraged

For the convenience of administration the Muslims divided Spain into four provinces, each under an efficient Governor. The Viceroy appointed Diwan for the betterment of the subjects. Inter-marriages were encouraged between the conquered and the conquerors. In every possible way, the people were given the right of living and thinking freely. The

Development
of Spain

Muslims gave impetus to arts and science. Thus Spain reached the pinnacle of her glory under the Muslim rule.

Estimate of Walid I

One of the greatest Khalifahs of the whole Muslim world

Grandeur of Walid's reign

Public works

Love of arts and culture

His reign was one of peace and prosperity

Walid I was one of the greatest Khalifahs of the whole Muslim world. He was undoubtedly the worthiest son of his father. Though Abdul Malik was greater than Walid in gifts of originality, the latter surpassed the former in many respects. Walid was more liberal and humane than his father. His reign was glorious both at home and abroad. Walid put down the rebellions of the Shi'ites and the Kharijites and the tribal jealousies were kept in check in his reign. Vast territorial conquests were made during this period. Bukhara, Samarkand, Sind, Africa and Spain were brought under the sway of the Muslims. His territory extended from the confines of China to the Bay of Biscay and from the Sea of Orak to the frontiers of Gujrat and Bombay. Muir says, "There is no other reign, not excepting even that of Umar, in which Islam so spread abroad and was consolidated". Weil remarks, "although Muslim historians, because of his supporting al-Hajjaj, call him a tyrant he is in our eyes the greatest and in every respect the most powerful and illustrious ruler amongst all the Commanders of the Faithful". He established schools and hospitals and made provision for the aged, the blind, and the lame. He created asylums for the blind, the crippled and the insane. He constructed roads throughout the empire with wells at convenient stations. In his reign arts and culture began to flourish. Like Shah Jahan of India he was a great builder. He enlarged the Mosque of Damascus, and rebuilt and enlarged the Mosque of Madinah and the Aqsa Mosque in Jerusalem. Under his directions, mosques were built in every city. The Quran and Traditions were studied with great care both in Kufa and Basrah. Commerce flourished and travelling was safe in his reign. He personally visited the markets and encouraged manufacture and design, so that people took an interest in their advancement. His reign was one of peace and prosperity. Judging

it from first to last, it can be said that the reign of Walid was more glorious and memorable than any of his predecessors and successors.

Sulayman (96—99 A.H./715—717 A.D.)

Sulayman succeeded to the throne after the death of his brother, Walid. On his accession he liberated those men who were put into prison by Hajjaj bin Yusuf and his hand fell heavily upon the supporters of Walid. Musa and Tariq were also ill-treated and persecuted by the Khalifah. Abdul Aziz bin Musa was also murdered and Muhammad bin Qasim who was famous for his mild and equitable administration in Indo-Pakistan, was also recalled from his Government and badly persecuted by Yazid bin Muhallab at the instigation of the Khalifah. The result of his ill-treatment towards these famous warriors hindered the progress of Islam.

Ill-treatment on Musa, Tariq, Abdul Aziz and Ibn Qasim

In 98 A.H./716 A.D., Sulayman, at the inspiration of a Byzantine General named Leo, made up his mind to conquer Constantinople. With this end in view, he sent an army under Maslama which crossed the Hellespont without any opposition and laid siege to the city of Constantinople. But unexpectedly, Leo was raised to the throne by the terrified Romans and thereby Leo threw the alliance over. The Muslims were defeated and suffered such hardship from hunger, frost and pestilence that after lying before Constantinople for a year the fleet was forced to retire. The Khalifah was too much shocked at the news of this treachery of Leo.

Conquest of Constantinople failed

Sulayman died after a reign of two years and five months. His reign was noted for the *harem* and good living. He was kind to his friends but cruel to his enemies. His only service rendered to the State was that he nominated his able cousin Umar to the throne for which act of greatness he was called "the Key of Blessing".

His death

"Key of Blessing"

CHAPTER XVI

'UMAR II

(99-101 A.H./717-720 A.D.)

Early Life

Governor of
Arabia

Umar was the son of Abdul Aziz, brother of Abdul Malik. His father had for long been the viceroy of Egypt, and his mother was the grand-daughter of 'Umar the Great. On the death of his father (704 A.D.), Abdul Malik, his uncle, called him to Damascus and gave his daughter in marriage to him. During the reign of Walid, son and successor of Abdul Malik, 'Umar II was sent to Madinah as a Governor over Hijaz. His benign administration and virtuous character soon won the hearts of the disaffected people and the revolutionaries of Iraq being escaped from the heavy hands of Hajjaj bin Yusuf sought shelter under him. Hajjaj resented at this and requested him to immediately return these Iraqi emigrants. But when 'Umar II refused to comply with his request, he made a complaint to the Khalifah for his removal from the governorship. The Khalifah recalled him from Madinah.

The
Khawarij

Fall of
Yazid

After the death of Sulayman, 'Umar II became the Khalifah of Islam. During his reign the Khawarij did not unsheathe their sword. They had nothing to say against his rule but protested against the succession of Yazid, who had been nominated by Sulayman as 'Umar's successor. He ordered Maslama to withdraw his army from Constantinople and all frontier expeditions were stopped. About this time Yazid bin Muhallab was put into prison by the Khalifah for his misconduct.

In 101 A.H./719 A.D., as-Samh was appointed General in Spain to lead an invasion into France for suppressing the Christian insurgents. After re-

'UMAR

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organizing the Government and restoring peace, the General crossed the Pyrenees and overran the southern province of France. As-Samh reached Toulouse, the capital of Aquitaine, where a serious battle was fought in which the Muslim General was defeated and killed. Then the banner of the Muslims was taken by Abdur Rahman who honourably succeeded to bring the remaining force back.

Advancement
of as-Samh
into France

Battle of
Toulouse

Character of 'Umar II's Government

'Umar's chief attention was directed to internal policy and for this his reign is remarkable. He appointed new men to the most important posts, not because they belonged to his party, but because he thought them to be upright and honest. To Spain he appointed Samh bin Malik, a Yamanite, and to Africa Ismail bin Abdullah, because he knew they did not belong to any party and were merciful to the oppressed. He was kind enough to the family of Ali about whom a sermon cursing him had been in use throughout the empire in the public prayers on Friday. He forbade this and the garden of Fedak which had been appropriated by Marwan was restored to the family of the Prophet.

Kind treat-
ment to
the 'Alids

His religious policy

'Umar II was a staunch believer in Islam. To propagate the mission of the Prophet he adopted a new policy in Khurasan and Central Asia. His policy was that those who would accept Islam would be exempted from the burden of taxation and placed on the same footing with themselves. When the Governor of Egypt complained against the fall in the revenue due to mass conversion, 'Umar II replied, "Allah sent His Prophet as a missionary, not as a tax gatherer." In Khurasan the officials tested the genuineness of the new converts by their willingness to get circumcised. He forbade it saying, "Muhammad (Sm.) was sent to call men to the faith, not to circumcise them". At the same time he protected the Christians but did not allow them to rebuild their churches.

Propagation
of Islam in
Khurasan
and Central
Asia

His reforms

Umar's object was to secure the consolidation of the Government. As the empire consisted of different peoples, he realized the truth that his empire would be very weak if it was not established upon the good-will and co-operation of all sections of people. The *Mawali* (new Muslims) were fighting on the side of the Muslims but they were not given the pecuniary equality with the Arab Muslims and the result was that they became alienated from the Umayyad rule. When 'Umar II became Khalifah he tried to demolish this inequality between the Arab Muslims and the non-Arab Muslims. He also restored to the children of the fighting Arabs (*Mukata'ia*) the pension which had been curtailed by Mu'awiyah and withheld by Abdul Malik. Though he was an orthodox Muslim, he did not fail to show mercy and justice to all of his subjects. When the Christians of Damascus appealed to him to give them back the Church of St. John which was turned by Walid into a mosque he, being unable to comply with their request, allowed them to retain the Church of St. Thomas which was not theirs by right. The Christians of Najran complained to him that the taxation was very heavy. 'Umar II, being a just ruler, reduced it from 2,000 pieces of cloth to 200.

Revenue reforms

'Umar took steps to strengthen the financial condition of the State. The Muslims purchased land from the non-Muslims and thereby helped them to hasten their migration to towns. He laid down the rules that thenceforth the taxable land occupied by the non-Muslims should not be taken by the Muslims. The Muslims were exempted from all kinds of taxes except the Zakat. The income of the State also dwindled due to conversion of the non-Muslims to Islam. The people continued to be Muslims and thereby averted the burden of taxation. The result was the lesser income of the State. 'Umar, realizing the condition of the State, imposed Kharaj upon the Muslims, and the non-Muslims had to pay poll-tax (*Jizyah*) in return of the protection afforded to them

Demolition of inequality between the Arab Muslims and the non-Arab Muslims

Justice to all of his subjects

Taxable land remained with the non-Muslims

Kharaj imposed upon the Muslims

by the Muslims. Thus "the Muslims were made to contribute to the revenue and the State did not suffer loss".

Poll-tax paid by the non-Muslims

Many a historian is of opinion that some of the measures of 'Umar II affected the Umayyad dynasty and were ultimately responsible for the fall of the Umayyad empire. "Though he was inspired by the best of intentions," says Prof. Hitti, "Umar II's policy was not successful. Himself a pious Muslim, he championed the cause of Islam and adopted a new policy for the propagation of Islam". According to the said historian his religious policy affected the revenues of the State. Many Berbers and Persians became Muslims not because they were charmed by the beauty of Islam, but because they wanted only to enjoy the pecuniary privileges thus accorded to them.

Criticism of 'Umar II's policy

His policy affected the revenue

'Umar II's policy was responsible for the time being for the lesser income of the State, no doubt, but one should not judge the Khalifah in the light of this statement. As soon as he came to know that the people were wilfully trying to avoid the payment of taxation by becoming Muslims and the revenue of the State was falling thereby, he, in order to prevent a fall in the revenue, forbade the sale of land by the non-Muslims to the Muslims. Moreover, he imposed Kharaj on the Muslims who were formerly exempted from all kinds of taxation, and poll-tax on the non-Muslims in lieu of military service. If he was not inspired by the motive of improvement of the State how could it be possible for him to impose tax on the Muslims when there was a serious allegation against the Khalifah.

Steps taken by 'Umar II to prevent a fall in the revenue

'Umar II gave up the idea of expansion like his predecessors. For him, it was a greater moment to attend to the preservation and prosperity of the conquered countries than to extend more and more the frontier of the Islamic empire. In this respect he neglected to pay proper attention to the military organisation upon which depended the success and stability of the empire.

Negligence of military department

'Umar II was a liberal-hearted man. He wanted to bridge the gulf which existed during the previous reign between the ruler and the ruled. For this purpose he tried to restore the curtailed privileges to the Mawali and the 'Alid family. But his liberality towards the clients (Mawali) and the 'Alid family was politically detrimental to the Umayyad dynasty. Because liberality of 'Umar II made the Mawali understand their position and gave the 'Alids much time and opportunity to recover their power. These people in later days joined the party of the anti-Umayyad movement and played important parts in bringing about the downfall of the Umayyads.

His liberality was responsible for the future troubles

In spite of all these, none can deny the services of 'Umar II to the cause of the empire. What he did, he did in good faith for the welfare of the State. Justice and impartiality were the watchwords of his administration. It was he who banished all sorts of corruptions from the State which penetrated into the society during the reign of his predecessors. It was he who removed the distinction between the Arab-Muslims and the non-Arab Muslims. Both the Muslims and the non-Muslims were equally happy under him. His reign was of peace and tranquillity and hence the remark of William Muir is amply justified when he says, "the reign of 'Umar II serves a relief amidst a series of bloodshed, intrigue and treachery".

His reign serves a relief amidst a series of bloodshed

Character of 'Umar II

'Umar died at the age of 39 on Friday, the 9th (Feb. 720 A.D./25th Rajab, 101 A.H.) and was buried at Dair Siman near Hims. A keen sense of justice, toleration of other religions, moderation and simplicity of life formed the chief feature of his character. He followed Abu Bakr, who did not spend a single farthing from the Bayt al-Mal to cover his personal expenses and who was famous for his simplicity and honesty. Islam culminated in him. 'Umar II was so pious a man that the Sunnis regarded him as the fifth of the Khulafah-i-Rashidin. His only care was the welfare of the subjects and of the State. He did not draw any money from the treasury for his

Simplicity and justice formed the chief feature of his life

personal affairs. Besides, he bade his wife surrender to the treasury the costly jewels given to her by her father Abdul Malik. He was a friend of the poor and the distressed in weal and woe. In his reign we find no bloodshed, no intrigue and no treachery. Peace and prosperity prevailed throughout his dominion. Thus the reign of 'Umar II formed the most attractive period of the Umayyad domination.

His love for his subjects and the State

CHAPTER XVII

YAZID II AND HISHAM

Yazid II (101—105 A.H./720—724 A.D.)

Struggle
between the
Mudarites
and the
Himyarites

On the death of 'Umar II, Yazid II ascended the throne. He was the grandson of Yazid I through his daughter Atika whom Abdul Malik had married. He married a Mudarite lady, niece of Hajjaj, who influenced him greatly. This marriage of Yazid brought the Mudarites into direct conflict with the Himyarites. But so long as 'Umar was on the throne he maintained equilibrium between the two rival tribes.

Rebellion of
Yazid bin
Muhallab

Yazid bin Muhallab was a Himyarite and he treated the family of Hajjaj very harshly under Sulayman. When he heard of the accession of Yazid to the throne, he got alarmed because he thought that Yazid, influenced by his wife would not spare the life of Muhallab. So, he managed to escape from the prison and fled to Iraq where he with his brother rose in revolt against the authority of Yazid. Yazid, on getting this information, despatched a large force under Maslama and Abbas bin Walid to crush the rising. The two armies met on the field of Akra, on the right bank of the Euphrates, where a bloody battle was fought in which Yazid bin Muhallab was defeated and ultimately killed. The revolt and death of Yazid bin Muhallab had far-reaching consequences in the later history of the Umayyads. The Mudarites and the Himyarites became seriously involved in struggle in Spain, in Africa, and in the East and things in these countries turned from bad to worse. The enemies of Islam triumphed everywhere. The Khawarij who during the last reign had sheathed their swords were now displeased with the man whom they considered an unjust and 'ungodly tyrant. While the empire was thus passing through crisis, he spent his days with the ladies of the harem. The death of one of his damsels named

Battle of
Akra

Defeat and
death of
Yazid bin
Muhallab

Yazid's
passion for
the harem

Habiba was so great a shock to the Khalifah that he followed his beloved after a few days. His reign was only of four years and a few months. Ibn at-Tiqtaqa calls him the prodigal son of the Umayyads. Due to vices and misrule of Yazid, there arose a hue and cry throughout the empire.

Death of
Yazid II,
724 A.D.

It was in his reign that the Abbasid propaganda was going on in full swing. The treachery of Mu'awiyah, the tragedy of Karbala, the cruelties of Hajjaj bin-Yusuf, the difference of the Arab Muslims and the non-Arab Muslims, the exclusion of the members of the subject race, specially the Persians from the high offices and social gathering and lastly, the negligence of the later Khalifahs towards the Government went much against the interest of the Umayyads. 'Umar II took step to efface some of the wrongs committed by his predecessors but the maladministration of Yazid II had driven the descendants of Abbas to restore the house of the Prophet to its rights. At first they carried on their propaganda secretly and now they were working openly for the overthrow of the Umayyads.

Abbasid
propaganda

Causes

The Hshimites to which the Prophet belonged were divided into two branches—the Abbasids and the 'Ulds. They considered themselves the legitimate claimants to the Khilafat and regarded the 'Umayyads as usurpers. Abdul Abbas, an uncle of the Prophet, had left four sons namely, Abdullah, Fzl, Obaidullah and Qasem. The former was better known in history as Ibn Abbas. He was succeeded by his son Ali who was deeply attached to the children of Fatimah. On the death of Ali, his son Muhammad became the head of the family and was the first man who conceived the idea of capturing the Khilafat for himself. He started a new theory to justify the claim of his house to the Khilafat. On the murder of Husayn at Karbala the leadership of Islam was not transferred to his surviving son 'Ali (Zayn al-'Abidin) but to Muhammad al-Hanifa who was the son of Hazrat Ali by his wife of the Hanifa tribe. He was saved from the massacre of Karbala as he was not present on the occasion. Al-Hanifa was succeeded by his

Origin of the
propaganda

Muhammad,
the originator
of the propa-
ganda started a
new theory
to justify
his claim

son, Abu Hashim who assigned the leadership of Islam to Muhammad bin Ali bin Abdullah. This leadership was accepted as a truth by some quarters 'but to the bulk of the people the emissaries of the Abbasids affirmed that they were working for the family of the Prophet'. The followers of the Fatimids also extended their favour and protection to Muhammad and his party.

by Hashim Malik
Hisham (105—125/724—743 A.D.)

Yazid II was succeeded by his brother Hisham who found the throne surrounded by tribal dissension and full of troubles and difficulties at home and abroad. In his reign the struggle between the Umayyads and the Abbasids went on violently. Hisham was the son of Abul Asar of the Umayyad dynasty while Abbas was the son of Abdul Muttalib of the Hashimite dynasty. Before the birth of Muhammad (Sm.) there existed a rivalry between these two dynasties. The Prophet suffered bitter opposition both in the field and forum from the Umayyads 'till the conquest of Makkah converted the whole body of the Quraysh and wedded friend and foe equally within the bonds of Islam'.

On the murder of 'Uthman, then arose a struggle between Mu'awiyah and 'Ali. The Khawarij, eager to vindicate the cause against 'Uthman's murder, rose in revolt against 'Ali. Things calmed down in the reign of Mu'awiyah but the tragic end of al-Husayn and his family at Karbala caused a strong reaction in favor of the house of 'Ali. The Khawarij again joined the party of 'Ali. During this time there was formed a party which was called "the party of 'Ali and the simply the Shi'ah (party)". This party advocated the divine right of succession in the line of 'Ali. But another and more dangerous aspirant came upon the scene. This was Muhammad, great grandson of al-Abbas, the Prophet's uncle. He was championing the cause of the Abbasids. Delegations from him frequently visited Khurasan in the grab of merchants. Three persons were also canvassing the cause of the Abbasids secretly. Thus the emis-

Hisham
succeeded
Yazid II

Rivalry
between
the houses
of Hashim
and
Umayyah

'Ali party

Abbasid
canvass

saries of the Abbasids, the Turkomans and Khajars—all these were endeavouring to overthrow the Umayyad rule. Hisham had appointed many lieutenants but most of them proved unsuccessful in the administration. The people rebelled against their incapacity and misrule. When all these forces were working together for the downfall of the Umayyads, a strong hand was essentially needed at the helm to save the ship of the State from destruction, but Hisham had not the capacity to turn the tide of the situation.

Many of
Hisham's
lieutenants
proved
worthless

One of Hisham's first acts was to appoint Khalid bin Abdullah to the Government of al-Iraq. Himself a Yamanite, Khalid maintained the equilibrium between the Mudarities and the Yamanites. He was also considerate and liberal to the Jews and the Christians. When the Khawarij rose in revolt, he put down the rebellion with an iron hand. Under his mild and tolerant administration, people lived in peace and prosperity. But at last he lost the favour of his master.

Khalid,
Governor
of Iraq

Throughout the twenty years of Hisham's reign, Muslim arms suffered many reverses beyond the Oxus. In Khurasan the Mudarites and the Himyarites became involved in a violent conflict which was suppressed with great difficulty. Asad had been early appointed by his brother Khalid as lieutenant there. He incurred the displeasure of the leading men by his misconduct. During this time the Khakan kept the country in constant disorder and the Muslims greatly suffered at his hands. Three Governors, Ashras, Junayd and Asim ibn Abdullah were given appointment respectively during this period to suppress the rebellion but they proved unsuccessful in their attempts. Asad was again appointed in Khurasan. Harith and other rebellious leaders began to feel the weight of his hand. Within a short time he routed the Khakan and rescued from captivity all the Muslim prisoners. The enemy fled to Tukharistan from where the Khakan supported by al-Harith was about to attack Samarkand when he was killed by one of his own chiefs. Shortly after this, Asad died and was suc-

Asad,
brother of
Khalid

Ashras,
Junayd
and Asim

Death of
Asad

ceeded by Nasr ibn Sayyar. He was a wise and just ruler. By his wise and generous policy he was able to get the allegiance of Soghdians. The Jews and the Christians had to pay poll-tax, while the Muslims and the Mawali were asked to pay Kharaj. Thus he compelled the Muslims to contribute something to the State. Under him the provinces in Central Asia began to enjoy peace after long sufferings caused by war and rapine.

Nasr ibn Sayyar, a wise and just ruler

Sind and India

In his reign there was very little progress in Sind and Western India. Al-Junayd, the Governor, made some successful raids in the East.

Northern Persia, Armenia and Azerbaijan were under the governorship of Maslama, brother of Hisham. In the year 109 A.H./727 A.D. a large body of Turks raided these provinces but were discomfited and driven out of the provinces. A few years after, the Turks again invaded and devastated as far as Mosul but here also they shared the same fate. When the Mesopotemian border was seriously threatened, Marwan was given the post of Governor. He with an army of 12,000 men beat back the enemy and recovered the country as far as the Caspian Sea. The chief of the Khazar now submitted to Marwan. Georgia was conquered and other mountainous tribes were suppressed and subdued.

The Turks defeated and driven out

Marwan's victories

Muslim arms had suffered a serious disaster in Africa and Spain. In the year 116 A.H./784 A.D. there was a general rising of the Berbers along the coast of Africa. This rising was due partly to the re-imposition of taxes on the Muslim converts and partly to the outbreak of new Kharijite factions. The Muslim armies were again and again beaten with great loss and victory in the end was won with great difficulty. A famous battle known in history as "the Field of Idols" was fought a few miles from Kairowan in 117 A.H./735 A.D. against 3,00,000 Berbers. The battle was at last won by the Muslims. Another engagement was named "the Battle of Nobles from the vast number of Arab chiefs slain in it". The western provinces of Africa were still rising when the Governor of Egypt was sent to stem

Reverses of Africa

"The Field of Idols"

the insurrection and peace was at last restored. In 117 A.H./735 A.D. Sardinia was conquered and Sicily was invaded and Syracuse laid under tribute.

Sardinia conquered

Spain, as a dependency of Africa was seriously affected by the insurrection there and by the constant change of Governors. When as-Samir fell under the walls of Toulouse, Abdur Rahman was elected by the Army in his place but he remained in his post for a few months until the arrival of Anbasah, who busied himself at the beginning in restoring peace and order within its bounds. Afterwards he crossed the Pyrenees with a view to restoring the shattered prestige of the Muslim arms in France. Carcassonne was stormed; Nimes fell into his hands; the South of France was overrun and the churches and convents were despoiled, but shortly after, he was killed. "His death again threw the peninsula into disorder and the operations for the time were stopped". After six years Abdur Rahman was again appointed. But during this period of six years the Governors ruled over the province. Under their rule the whole country was thrown into disorder and the administration was completely paralysed. On assuming the charge of the Government, Abdur Rahman renewed offensive operations and chastised the Berber chief 'Uthman ibn Abi Nesa. Next year he proceeded to the North and overran the land as far as Poitiers. It was then that Eudo, realising the gravity of the situation and the weight of the enemy, appealed to Charles, son of Pepin of Haristal, for help. Charles responded to his crying call and hurried forth to stem the sweeping Muslim wave. Between Tours and Poitiers the armies met and a bloody battle was fought in which the Muslims were completely defeated and Abdur Rahman was killed. With the death of Abdur Rahman, a complete change came over the administration of Spain. He was one of the best Generals that the Umayyads sent to Spain. Under him Spain enjoyed a reign of peace and prosperity. The battle of Tours is regarded by the European historians as a decisive one. It decided the fate of Europe. Had Charles been defeated, the whole of Europe would have been over-

Spain

Anbasah

Campaign in France

Anbasah killed Abdur Rahman

Abdur Rahman defeated and killed by Charles

Battle of Tours was a decisive one

run by the Muslims and the Islamic culture would have been introduced there.

After the defeat of the Muslims in the battle of Tours, the Khalifah appointed Abdul Malik as Governor of Spain. During his time Avignon was conquered. But "owing to his cruel propensities and the excessive rigour of his judgement" he was deposed and replaced by Uqban, "a man of great justice and irreproachable conduct". On taking the charge, Uqban again invaded France. Arles and other places were surrendered into his hands. Valencia and Lyons besieged. Burgundy and Dauphin ravaged all along the Rhone. But Charles again came to the rescue, reconquered Avignon and drove the Arabs back as far as Narbonne. It was a more crushing defeat than that of Tours. Uqban died soon after in the midst of Spanish anarchy. Order was not restored till after the death of Hisham.

It has already been mentioned that Khalid had ruled the province of Iraq with good reputation for fifteen years. But his successful administration had ultimately made many enemies at the court who poisoned the ear of the Khalifah against him. Hisham out of jealousy or suspicion removed Khalid from the Viceroyalty of Iraq and appointed Yusuf bin Umar, a relative of Hajjaj in his place. Yusuf looked down upon Khalid and at last put him into prison. The suppression of Khalid was highly unpopular, especially with the Yamanite clan in Iraq. This clan began to find serious fault with Yusuf. At this, Yusuf discovered that Khalid had made over large sums of money to Zayd bin Ali, grandson of Imam Husayn, for help. Hisham suspected that Zayd bin Ali made friendship with Khalid for the Khilafat. He became dissatisfied with Zayd and when the latter went to the former for redress, he was insulted. He went to al-Iraq and married a lady of the Yamanite clan and thereby secured the goodwill of the Iraqians who were vindicating his claim to the Khilafat. When Yusuf was advancing against him, Zayd sought the assistance of the Iraqians, but nobody came forward to help him and as a result of their treachery he was defeated and

Avignon
conquered

Uqban
invaded
France

Dismissal of
Khalid and
appointment
of Yusuf

killed. The death of Zayd helped the Abbasids in their favour against the Umayyads.

Muhammad bin Ali bin Abdullah could not enjoy the fruits of his labour. Before the complete realisation of his theory, he breathed his last. But the work of propaganda was not stopped there; rather it was conducted with more devotion and earnestness than in his life-time. When he died, he left the fulfilment of his ambitions to his eldest son Ibrahim. He also appointed Abu Muslim, a native of Ispahan to lead the propaganda in Khurasan. It was under him that the Abbasid propaganda was gaining ground day by day. The death of Hisham and the chaotic condition of the country made the task easy for him. His soul-stirring speeches drew many to the cause of the Abbasids.

In spite of many reverses the Muslim empire reached its extremist limit at the time of Hisham's death. Before his death the islands of Majorca, Minorca, Ivica, Corsica, Sardinia, Crete, Rhodes and Cyprus were conquered by the Muslims. In Europe, the south of France and almost the whole of Spain came under the sway of the Muslims. In Africa, their rule was recognised from the Straits of Gibraltar to the Isthmus of Suez; in Asia, from the desert of Sinai to the Steppes of Mongolia.

Hisham died in the year 126 A.H./743 A.D. after a reign of 19 years 9 months and 9 days. He was the last important Khalifah of the Umayyad dynasty. He was a pious man and was free from the vices and immoralities which corrupted the court of his predecessor Yazid II and his successor Walid II.

Hisham spent his revenue in making canals, building castles and laying out gardens. He was tolerant to the Christians and had the highest respect for Hazrat Ali. He refrained from reviling Ali when he was asked by one of Uthman's descendants on the occasion of pilgrimage. Himself a scholar he was a patron of arts and letters. A famous historian says, "Hisham bin Abdul Malik, unquestionably one of the ablest of the Umayyad

Muhammad
bin Ali
before the
beginning of
the propa-
ganda to
his son
Ibrahim

Appearance
of Abu
Muslim in
Khurasan

The extent
of the
Umayyad
empire
under
Hisham

Responsi-
bilities of
Hisham for
the fall of
the Umayyad
empire

sovereigns, was as much a warrior as a scholar".* Salam who served him as Chief Secretary was a man of letters. But as a ruler he suffered from defects. He was suspicious and greedy. He trusted none and frequently changed his Governors and officers. As a result of his changing policy he lost some of the efficient and able Governors like Khalid al-Qasri. His greed for money led him to increase taxation to the utmost limit. The policy towards the increase of his income by selling the agricultural produce at a higher price and the ruthless suppression of the Alids' revolt made him unpopular and worked against the interest of the Umayyad dynasty.

* Von Kremer—*Islamic Civilization*, translated by Khuda Baksh.

CHAPTER XVIII

WALID II AND YAZID III

Walid II (125—126 A.H./743—744 A.D.)

On Hisham's death Walid II ascended the throne. In the beginning he endeavoured to win popularity by increasing the allowances of the poor, the lame and the decrepit. But his cruelties towards the relatives of the late Khalifah and his intemperate and dissolute life caused great scandal throughout the nation.

Dissolute
and
profane

Khalid al-Qasri, the former Governor of Kufa having escaped the tyranny of Yusuf, was now living at Damascus. The Khalifah became angry with him because the latter did not tell him more of the suspected intrigues abroad and did not pay homage to his sons. He cast him into prison and afterwards Khalid was made over to Yusuf who put him to death. This treatment to Khalid kindled the wrath of the Yamani stock from which he sprang. It was also in his reign that Yahya was killed. The death of this man created a great sensation in Khurasan and the Umayyads became disgusted with this Khalifah of the Umayyad dynasty.

Khalid put to
death by
Yusuf

Yazid, son of Walid I, rose in revolt against the Khalifah by this time. Al-Abbas and also Marwan tried to dissuade him from his design. But he persisted and now supported by the Yamani malcontents who flocked around and saluted him as Khalifah, he sent a body of troops against the Khalifah, Walid. The Khalifah took refuge in a neighbouring fortress for a moment. At last he came out and fought bravely but was defeated and slain. He reigned but for a little more than a year.

Revolt of
Yazid bin
Walid I

Walid II—
slain

Yazid III (126 A.H./744 A.D.)

After the death of Walid II, Yazid who led the revolt became Khalifah and assumed the name, Yazid III. He was a pious man and used to observe

Pious man

his religious duties strictly. Immediately on his accession he promised to redress the grievances of the people, to reduce the taxes and to remove the dishonest officers of the Government. But his reign was too short for the fulfilment of his cherished ideas and promises.

Rebellion in Hims and Palestine

Compromise between Marwan and Yazid

Death of Yazid, 744 A.D.

Accession of Ibrahim

Marwan defeated him

From the very beginning Yazid had serious difficulties to contend with. The inhabitants of Hims and Palestine rose in open rebellion but they were suppressed and repressed. Marwan, the Governor of Armenia, refused at first to take the oath of allegiance and moved on to Syria with the object of placing one of the sons of the unfortunate Walid on the throne. The Khalifah in alarm for the throne made a compromise with Marwan. It was decided that he would let Marwan continue as Viceroy of all the provinces which his father and he had held. Marwan now paid allegiance to Yazid. Nasr, the deputy Governor of Khurasan followed the example of Marwan and Abdur Rahman rose in Africa against Hanzala. But before Yazid could deal with these disturbing elements, his spirit took flight to heaven. He remained on the throne only for six months.

Yazid III was succeeded by his brother Ibrahim who held the reins of the Government only for three or four months. He was addressed by some as Khalifah, by others only as Ameer. When Marwan heard the news of Yazid's disease, he started with a heavy force for Syria and met Ibrahim in a valley between Balbek and Damascus. The battle continued all day long but at last Ibrahim was defeated and Marwan was saluted as Khalifah.

CHAPTER XIX

MARWAN II AND THE FALL OF THE Umayyad Dynasty

Marwan II (127—132 A.H./744—750 A.D.)

On his accession Marwan was surrounded by difficulties. The support given to him by the Mudar clan and the discomfiture inflicted by them rankled in the bosom of the Yamani tribes. The Khawarij raised the standard of rebellion and the Hashimi (or Abbasid) conspiracy spread with alarming rapidity. Disaffection and discontent broadened all over the empire. Even the men of Kalb and the Syrian troops became disaffected. Marwan's reign was one of continual struggle which would have put the rebellion down, had the Syrian forces held a united front, but that they did not do out of tribal jealousies and the result was fatal to the Umayyad rule.

Marwan surrounded by difficulties

Marwan's first act was the transfer of capital from Damascus to Harran which aroused the jealousy of the Syrians and united their rival parties against the Khalifah. Hims and Damascus rose in rebellion but the rebellions were put down in no time. Shortly after, a serious insurrection broke out in Palestine but the rebel leader Thabit Ibn Noem with his three sons was taken prisoner.

Various insurrections

Just at this moment of insurrection a pretender from another branch of al-Abbas in the person of Ibn Mu'awiyah, great-grandson of Ja'far claimed the Khalifat. No sooner had he been expelled from Kufa than a serious rebellion broke out under the leadership of Sulayman, one of the Kharijite leaders. Marwan despatched an army under Ibn Zubayr. After a heavy battle, Sulayman being discomfited, fled to Hims and it was ultimately besieged.

Rebellion of Sulayman, 745 A.D.

Meanwhile, Iraq also was in a state of rebellion. Ad-Dahhak, another Khariji chief rose in

Rebellion
of Dahhak,
745 A.D.

Various
Kharijite
risings

Marwan
returns to
Harran,
748 A.D.

Abu Muslim
and the
Abbasid
propaganda

Revolts in
Khurasan

Defeat of
Nasr

revolt. Marwan by this time sent his son Abdullah with a column of 1,000 to hold him in check but the serious situation demanded Marwan himself in the field. He himself led the army and met the enemy at Kefertutha between Harran and Nasibin. After a series of fighting the enemy was routed. But though order was restored to the nearer parts of the empire, the Khawarij took possession of Azerbaijan and ultimately they disturbed the peace of the whole of Arabia.

"In the West, the administration was weak and unsettled. The Governors throughout Africa had to keep up a continual contest against the Berbers and the Khawarij". Spain was gradually slipping from the grasp of the Eastern Khilafat. Taking this opportunity the Greeks made inroads upon the border lands of Asia Minor and Syria. Thus when the political sky was clouded with danger, Marwan returned to Harran and remained there till he was called by the battle of Zab.

While these were happening in the empire, the Abbasids thought it right to raise the standard of rebellion in Khurasan. Abu Muslim championed the cause of the Abbasids in Khurasan. He was a man of parts and impressive character. For his intelligence and power of organisation he was appointed to head the propaganda. He began to criticise the policy of the Umayyads and was able to rouse the sentiment of the people by raising the question of Ahl al-Bayt, people of the House. As the ruling class had no contact with the subject people, his appeal won the Kharijites, the Yamaniites, the Mudarites, the Persians and the Shi'ites over to his side. Thus when all the disaffected people rallied round his banner, he decided to wage war against Nasr, the Governor of Khurasan in 747 A.D.

Nasr appealed to the Khalifah for help, but no help came from the capital before the enemy had captured Farghana and Khurasan. He led the army accompanied by his son but fortune had deserted him and he was defeated. He then fled towards Fars and died on the way.

Whilst these events were occurring in the east, Marwan was endeavouring to find out the man in whose name the standard of rebellion had been raised. With the help of spies he discovered that Ibrahim was the originator of this rising. He was put into prison and brought to Harran. The arrest of Ibrahim had no effect on the advancement of the army of Abu Muslim.

After defeating Nasr, Kahtaba, one of Abu Muslim's Generals, advanced rapidly westwards. He and his son Hasan defeated and drove the Governor of Iraq and captured of Kufa. Marwan became furious at the news of this discomfiture. He at once killed Ibrahim who before his death had nominated his brother Abul Abbas Abdullah as his successor. Abdul Abbas taking a vow of revenge, fled to Kufa after the death of his brother and remained concealed there until the city was captured by Kahtaba. In the mosque of Kufa, Abu Muslim and the leading men assembled to elect the Khalifah and Abul Abbas who assumed the name, as-Saffah, was proclaimed Khalifah. Henceforth he was the Imam as well as the Khalifah of the Muslims. Thus rose the Abbasids to power and the Umayyads began to decline.

Meanwhile stirring events were happening in Upper Mesopotamia. Kahtaba had sent an able General, Abu Aun, against the troops of Abdullah, Marwan's son. Both the parties met at Shahrazor, east of the Little Zab. Abu Aun defeated him with great slaughter and occupied the region east of Mosul.

Defeat of Marwan

Marwan, since his campaign against Khawarij, had remained inactive at Harran. Now he was firmly determined to take the field in person. Crossing the Tigris he advanced upon the Greater Zab with an army of 1,20,000 to meet his enemy and a grim battle was fought there in which Marwan was completely defeated. The battle of Zab which sealed the fate of the Umayyad Khilafat took place in the year 132 A.H./750 A.D. After the discomfiture Marwan fled to Hims and thence to Damascus

Arrest of
Ibrahim

Defeat of the
governor
of Iraq

Death of
Ibrahim

Proclamation
of Saffah as
Khalifah

Abu Aun
defeated
Marwan's
son

Marwan II
takes the
field

Battle of the
Greater Zab

Defeat and flight of Marwan II

Death of Marwan, 132 A.H.

but finding Damascus not safe for his stay, he ran to Palestine and while he was going to Egypt, he was caught on the way and killed in a church in Upper Egypt in 750 A.D. With the death of Marwan fell the house of Umayyah. At the order of Saffah, the first Khalifah of the Abbasids, inhuman cruelty was perpetrated on the members of the fallen house.

Character of Marwan II

Brave and simple

Marwan II was one of the bravest and best of his house. He was a man of vigour and ability. "His remarkable powers of endurance had obtained for him the surname of al-Himar," says Ameer Ali. He was simple in life and habits. He had a life like his soldiers in the camp, "but," says Ibn al-Athir, "as destiny had put a term on his reign both his valour and wisdom came to naught". It was not only destiny but he himself was responsible for the downfall of his empire. There was wanting in him the sovereign ability which was essentially needed at the critical moment of the Umayyad dynasty. Moreover, he was not above the tribal bias. The remarks of Ameer Ali in this connection can be quoted here, "Instead of endeavouring to pacify the feuds which rent the Arab nation, he flung himself into the tribal dissensions with the blind zeal of a partisan and the harshness, not to say cruelty with which he treated the Yamanites gave rise to implacable hatred on their side". During the first part of his reign Marwan showed extraordinary courage and capacity and thereby proved himself a worthy and capable monarch of the great Umayyad dynasty. But later in life he was quite indifferent and careless towards the administration of the empire. Consequently, different discontented parties began to grow up in the heart of the empire causing his own downfall and the downfall of the dynasty he belonged to.

Causes of the fall of the Umayyad dynasty

There are many causes which contributed to the downfall of the Umayyad dynasty. These are not far to seek.

Later on indifferent to administration

The incapacity of the rulers and the defects of their character stand out as prominent causes of the overthrow of the dynasty. If the hand that rules the world be weak, it loses its hold on powerful elements and the process of disintegration sets in. With the exception of a few Khalifahs like Mu'awiyah, Abdul Malik, Walid I, Umar II and Hisham, the history of the Umayyad Khalifat presents few really able rulers. Most of them were addicted to wine, woman and music and had little love for the Quran and State affairs. A member of Marwan's family said, "We gave to pleasure the time which it was our duty to devote to public affairs. The heavy burdens we imposed on the people, alienated them from our rule. Our domains became uncultivated and our treasures empty. But our ignorance of the public affairs was one of the principal causes of the fall of our empire".

Inherent weakness of the Khalifahs

Selfishness of the ministers and treachery of the soldiers also brought about the downfall of the Umayyad dynasty. The rulers of the said dynasty generally trusted in their ministers and relied on them in the management of the affairs of the State, but the ministers sacrificed their duty at the altar of their selfish aims and ambitions and conducted the administration at their own will. The result was chaos and confusion in the empire. The army that was paid by the State and whose pay was always in arrear sided with the enemy in the hour of danger and difficulty.

Selfishness and treachery of the ministers and soldiers

Continual struggle between the Mudarites and the Himyarites weakened the strength of the empire. Instead of putting down the quarrel, the Khalifahs played off one against the other and in this way they kept the struggle between the two classes constantly active. The result was the division of the Muslims into two hostile camps. This division hastened the ruin of the empire.

Struggle between the Mudarites and the Himyarites

The absence of a definite and fixed law of succession was no less a cause of trouble. Mu'awiyah, the founder of the dynasty adopted the far-sighted policy of nominating his son as his successor, "but

the antiquated Arabian tribal principle of seniority in succession stood in constant conflict with the natural ambition of the ruling father to pass the sovereignty on to his son. Homage by the people became the only sure title to the throne". Of the fourteen Khalifahs only four had their sons as immediate successors. The complicated problem was rendered more complicated when the founder of the Marwanid branch designated his son Abdul Malik as his successor, to be followed by his other son Abdul Aziz. Once in power, Abdul Malik endeavoured to divert the succession from brother to his son, al-Walid. At the same time he pointed out his other son Sulayman as the second nominee. Al-Walid made an unsuccessful attempt to deprive his brother of the throne in favour of his own son. All these manoeuvres were pernicious to the stability of the empire.

The absence
of definite
law of
succession

* The unequal treatment of the Arabs was one of the prominent causes of the downfall of the Umayyads. The Islamic empire was broad-based by the Prophet on equality and fraternity but the very idea of equality was abandoned in later days of the Umayyad rule. Non-Arabian Muslims in general, and Persian Muslims in particular, who fought for Islam and even many of whom died for Islam were not given the social and economic equality with the Arab Muslims. They served in the army, they fought on foot and not on horseback and if they distinguished themselves, they were looked with distrust. They certainly received pay and the share of the spoil but not a regular pension. "They did appear in the Diwan i.e., the military pensions list and though Muslims, they were nevertheless not relieved of the subject tax". The result was that they became alienated from the Umayyad rule and began to seek opportunity to throw off the dynasty. But the deeper forces were at work in Persia. Under the guise of Shi'ah Islam, Iranian-ism was revivifying itself.

The dissentient Shi'ites who never agreed with the rule of the Umayyad usurpers and never forgave them the wrong they perpetrated against All

Unequal
treatment
of the
Arabs

and al-Husayn, became more active than ever. Their sincere devotion to the descendants of the Prophet attracted the support and sympathy of many and those who were displeased politically, socially and economically rallied round them. In Iraq the majority of the population were Shi'ahs who being deprived of their national independence, now raised the religious question. Even the Sunni pietists charged the Khalifahs with worldliness and neglect of the Quranic and traditional Law. The preaching of this Shari'at Law proved fatal to the empire.

Propagation
of the
Shi'ites

The rising of the Abbasids greatly helped to hasten the disintegration of the empire. The Abbasids, descendants of al-Abbas Ibn al-Muttalib, an uncle of the Prophet, began to press their claim to the throne. They made common cause with the 'Alids by emphasizing the rights of the house of Hashim. Taking advantage of the widespread discontent and posing as defenders of the true faith, the descendants of al-Abbas soon became the champions and leaders of the anti-Umayyad movement. But the final stage came when a coalition was formed among the Shi'ite, Khurasanian and Abbasid forces which were utilized by the last for their own advantage. This coalition was headed by Abul Abbas, a great-grandson of al-Abbas. Under his leadership revolutionary Islam opposed the existing order with a feigned ideal of theocracy and with a promise of return to orthodoxy. On June 9, 747 A.D., the long-meditated revolt broke out under the leadership of Abu Msulim in Khurasan and spread throughout the length and breadth of the whole empire. The cry for the overthrow of the Umayyad rule began to resound in the air and within a short time the sun of the Umayyad dynasty set.

Abbasid
propaganda

CHAPTER XX

THE ADMINISTRATION OF THE
UMAYYADS

Process of Succession

Under the Republic, the Khalifah was elected by the people of Madinah and the election took place in the public mosque where the Muslims took the oath of allegiance to the new Khalifah. This golden rule of Government was abandoned after the reign of 'Ali, the fourth Khalifah. Kingship became a private property. Mu'awiyah realised the complication involved in the previous elections and so he willingly avoided the process of election by nominating his son Yazid as his successor to the future throne. Henceforth the Khilafat of the Prophet was converted into *de facto* kingship. Yazid in his turn nominated his eldest son Mu'awiyah II to the Khilafat. This nomination of a single successor under the Sufyanids gave place to the nomination of two under the Marwanids. Marwan nominated a cousin and a brother, 'Umar II and Yazid II. Yazid II nominated a brother and a son, Hisham and Walid II.

The nomination of two successors at a time by the later reigning rulers gave rise to a new kind of evil. Many elder and efficient members of senior branches had to be left without any hope of succession. This method of nomination created serious troubles under Walid II who was ultimately murdered. The murder of Walid eventually divided the Umayyads into two groups and this division was one of the causes of the downfall of the Umayyad dynasty.

Position of Shura

At the outset Shura was an elected or representative body. But under 'Uthman the very system of consultation disappeared. During his governor-

ship of Hijaz, 'Umar II established a Council and consulted it on all important affairs of the province. When he became Khalifah, he tried his best to get as many best men as possible. But his reign was so short that he could not accomplish anything more in this direction.

The Umayyad Khalifahs at first could not think of posting any guard at their door for their personal safety. But after the attempt on his life Mu'awiyah instituted a guard and "even in the mosque, he constructed small partitions known as the *hujrah* (room) to protect himself from intending assassins".

Mu'awiyah enjoyed supreme power in the State. He was the absolute disposer of the *fat* of the Muslims. The saintly 'Umar II did a good deal to eliminate the rot that had permeated the sacred institution. He returned all his wealth and that of his wife to the State treasury, led a simple life and contented himself with the meal served in the State kitchen for the poor and the helpless. The courtiers, songsters, poets, musicians and others were turned out of the court. As the Shura could not be restored again in the old form, he tried to keep himself in touch with great scholars and savants like Hasan al-Basri.

On the demise of 'Umar bin Abdul Aziz the grand court of the Umayyads was revived. The old pompous and luxurious life of the palace was restored. "The ruler of the Muslim empire was no more the *de facto* Khalifah of the Prophet but he became a worldly emperor like the Caesar with unlimited power over his subjects".

The Central Government

There were five Boards at the Centre, *Diwanul Jund* (the Military Board), *Diwan Kharaj* (the Board of Finance), *Diwanur Rasail* (the Board of Correspondence), *Diwanul Khataam* (the Board of Signet) and *Diwanul Barid* (the Board of Posts).

The system of assigning annuities to all Arabs and to the Muslim soldiers of other nationalities introduced by Umar I was changed under the Umay-

Kingship
became a
private
property

The Shura

The Court

Diwanul
Jund

yads. "Hisham put a stop to the abuse of granting pension as benefice; no one got it, even an Umayyad prince, who had not either seen service in the war himself or sent a substitute. His own share he gave to his mawla, Yaqut, who had to take the field in his stead".

Diwanul
Kharaj

The Central Board administered the entire finance of the State. "It was the Central Board where all receipts and disbursements were made and records relating to them maintained".

Diwanpur
Risali

Under the Umayyad Khalifahs a regular Board of Correspondence was established. It dealt with all correspondence, issued circulars and pamphlets and co-ordinated the work of all the other Boards. Muawiyah established a Chancery Board which bore the title of *Diwanul Khatam* after the fraud was detected by Amir bin Zubayr. Every order issued by the Khalifah was registered by the Board and then the original was sealed and despatched.

Diwanul
Khatam

Mu'awiyah was the first Muslim ruler to establish the system. This department was originally meant for the State but later on it was used by the subjects. Horses or camels were used to carry the posts. "By the system of relay the State messages and all posts were carried from one part of the empire to another". The postal system was greatly improved under Abdul Malik.

Diwanul
Barid

The Revenue

Under the righteous Khalifahs the public treasury was the property of the people and every member of the State was entitled to enjoy it. But with the establishment of monarchy by Mu'awiyah the revenue of the State became the private property of the Khalifahs. The revenue was derived from the same sources as under the orthodox Khalifahs, viz. (1) the land-tax, (2) the poll-tax on non-Muslim subjects, (3) the poor rates, (4) customs and excise duties, (5) tributes paid under treaties, (6) the fifth of the spoils of war, (7) *al-Fay*, (8) additional imports in kind, (9) presents on

Sources of
Revenue

occasions of festivals, etc. and (10) child tribute from the Berbers. The taxes collected in each province were paid to the respective provincial treasuries. All expenses of the provincial administration were borne from the provincial treasury and the balance was sent to the imperial treasury at Damascus. Mu'awiyah appointed a Governor at Kufa for political and military administration but placed collection of taxes, particularly the land-tax, in charge of a Special Officer who acted quite independent of the Governor. This Officer bore the title of *Sahib al-Kharaj* and was directly responsible to the Khalifah.

Kharaj

The Vicerealty

The empire was divided into five provinces. Hijaz, Yaman and Central Arabia were under one Viceroy. The Lower and Upper Egypt formed another province. Iraq-Arab (Babylonia and Chaldaea) and Iraq-Azam (Persia proper) together with Yaman, Bharayan, Karman, Sistan, Kabul, Khurasan, Transoxiana, Sind and portions of the Punjab formed a big province under the Viceroy of Iraq. Mesopotamia with Armenia and Azerbaijan formed another province. North Africa, Spain and the south of France together with Sicily, Sardinia and the Balaeric Isles formed the most important province. In matters of administration, the provinces were autonomous to a very great extent. All provincial expenses were met from the revenue of the respective provinces.

The Viceroy had full charge of the political and military administration of his province. The official duties of the Governor were very extensive. For judicial work, the Khalifah appointed a Qazi who was entrusted with public prayers. With the growth and development of the provinces it became necessary to appoint Prefects for particular districts as executive officers of the Government. The appointment of these Prefects was effected by the Governor without any reference to the Khalifah. The Governor usually chose and appointed Prefects; merely the information of the appointment was pro-

Political
and military
administra-
tion

bably sent to the Khalifah. The administration of justice among the non-Muslim communities was confined to their own religious heads.

Court
language

Reform of
currency

With the object of excluding foreign influences from the affairs of the State, the most important measures of Abdul Malik was the removal of the Persians and the Christians from State offices and the appointment of the Arabs in their stead. He also introduced Arabic languages in all Government offices in place of Greek and Persian and a considerable number of Arab officers had to be trained and educated for the purpose. Another measure of equal importance was the introduction of the Arab coinage and the withdrawal of foreign coins from circulation.

Military System

Byzantine
model
introduced

With the accession of the Umayyads an important change was made in the army. The Arabs had learnt in their wars with Byzantines the advantage of the Roman military methods. They adopted it as their model. The Muslim Generals after everyday's march used to pitch their camps quite in Roman fashion provided with two or four doors and fortified by rampart and ditches. These fortified camps were used throughout the Umayyad dynasty.

Main
military
stations

Soldiers
obtained
1,000
dirhams
per head

Al-Kufa, al-Basrah and later on West were the main recruiting-grounds for the army of the eastern provinces. Under the first Khalifah of the Umayyads the standing army numbered 60,000 men and the yearly expenditure on account of it amounted to 60 millions. The soldiers obtained 1,000 dirhams per head including the family pensions. Walid II increased the pay by 10 dirhams and that of the Syrians by still more. The financial disorders under Umar II increased the irregularity in the payment of the troops. As circumstances varied, Yazid III found himself compelled to cut down all salaries by 10 dirhams. In spite of this, the army even under Marwan II is said to have numbered 1,200,000. All Muslims were eligible to become soldiers and hence

a very large number of the new converts served Islam as soldiers in the way of Allah. Many Muslim volunteers under the Umayyads offered to fight against the enemy. "Often they joined the army at their own expense and with their own equipment and sometimes even contributed towards the expense of the war." Women and children sometimes accompanied the soldiers.

People
joined war
at their
own expense

Under the Umayyads the infantrymen used generally lances, bows, arrows in quivers, javelins, double-edged swords, mases having a sharp iron knot and long shields. They wore helmets to protect the head and shirts made of leather with several folds to guard the body.

Weapons
of the
battle

"The oldest formation of the Arabian troops was in lines, the troops being closely ranged in single or double lines both for purposes of attack and defence". The army was divided into five corps: the centre, the two wings, the vanguard and the rearguard. The Commander-in-Chief had his seat in the centre which only in exceptional circumstances he left. According to Ibn Khaldun the Muslims followed two methods of fighting—one was by attacking and retreating and the other charging at close quarters. Those who adopted the first mode of warfare were wont to plant themselves in the rear. The last Khalifah of the Umayyads gave up the mode of attacking in lines and in its place introduced small compact bodies of troops.

Division of
corps

Naval power under the Umayyads

When the regime of the first four Khalifas came to an end, the Umayyads made Damascus their capital and paid greater attention to naval activities. This was due to the fact that the Romans attacked the Syrian coast in 49 A.H./669 A.D. Mu'awiyah had to take proper precautions to check them. The Arabs had uptill then a ship-building factory in Egypt only. A similar factory was also necessary in Syria. Experts and artisans were ap-

Egypt and
Syria were
the proper
centres
of ship-
building

S. A. Q. Husaini, *Arab Administration*.

pointed and arrangements were being made to build ships on the Syrian coast. Akka was made the chief centre. After this, Mu'awiyah tried to check the progress of the Romans and occupied the islands of the Mediterranean Sea and garrisoned them. He then attacked Sicily and returned with a large body. At his orders Junadah bin Abi Umayya al-Azid conquered Rhodes from the Byzantines and the Muslim fleet struck terror in the heart of the Greeks who were in constant fear of it. He established an Arab colony there. In 54 A.H./673 A.D. Junadah subjugated an island named Irwad near Constantinople and then invaded Crete. Junadah and Abdullah bin Qays were the two prominent Admirals who played an important role in the naval expeditions under Mu'awiyah. Abdullah alone led about 50 raids against the Byzantines.

By the end of the reign of Mu'awiyah the Arabs had a great fleet of 1,700 ships. "In addition to the ship-building yards on the Syrian coast, several on the coast of Egypt were engaged in ship-building". Abdul Malik founded a very big ship-building factory in Tunis. But as a large part of his reign spent in civil war, he could not pay much attention to the navy. Under his son, Walid the navy had a heyday. In his reign Hajjaj bin Yusuf was the Governor of the eastern provinces. The merchant-ships of the Muslims visited the island of Ceylon and some of these ships were plundered by the Indian pirates. Hajjaj bin Yusuf retaliated by attacking Sind by land and sea and it was once for all conquered in 93 A.H./711 A.D. Mr. Hussaini says, "Most of the islands in the western Mediterranean and, above all, Spain and Sind were conquered with the aid of the mighty Muslim navy".

The remark of W. Muir regarding the naval affairs of the Khalifah, Walid, is quoted here: "The fleet was divided into five squadrons, those of Syria with headquarters at Laodicea, Africa (i.e., Tunis), Egypt (with Alexandria as starting point), the Nile (with headquarters at Babylon) and special squadron to guard the mouths of the Nile from descents upon the coast by Byzantines".

Ships on the Syrian coast by Mu'awiyah

Ship-building factory established by Abdul Malik in Tunis

Naval supremacy reached its climax under Walid I.

Muslim navigation activities were centred in two separate areas, the Mediterranean Sea and the Indian Ocean. The types of vessels used in these two areas were quite different. "In the Mediterranean sea planks were nailed together, whereas in the Red Sea and the Indian Ocean they were stitched". The ships of the Mediterranean were larger than those in the Red Sea and the Indian Ocean.

Division of navigation into two separate areas

The Mawali

The new Muslims or converted Muslims of the Arab empire are known in the history of Islam as *Mawali* (sing. *Mawla*) or Clients. On their conversion to Islam they allied themselves to an Arab tribe for protection. They lived in the towns with the Arabs and fought the battles of Islam in those days of difficulties and dangers. In the extension of the Islamic empire the services of the Mawali were not less important than that of the Arab Muslims. But the Umayyad Khalifahs deprived them of their rights and privileges in the State. They were not given due share of the pecuniary privileges and the social status with the Arab Muslims, though they were the subject people and sacrificed their hearth and home in the cause of Islam. As a result, they became alienated from the Umayyad rule and were seeking a chance to overthrow the Umayyad regime. Umar II of the Umayyad dynasty realised the importance of the Mawali in the service of the State. He abolished Jizya and Kharaj on all new converts and ordered that every one of the Mawali who served in the Muslim army should be paid like the Arab Muslims. But later on they joined the Abbasid propaganda and hastened the fall of the Umayyad dynasty.

Position of the Mawali under the Umayyad Khalifahs

Policy of Umar II towards the Mawali

Social condition

During the Khalifat of the Umayyads the social atmosphere, in spite of many obnoxious systems, was of peace and justice. Though the Arab Muslims were all powerful in the empire and the non-Arab Muslims were held in scant respect, the non-Muslims were never put to any difficulties. They lived

Condition of the non-Muslims under the Muslims

Religious,
judicial
and civil
rights
enjoyed by
the non-
Muslims

in perfect peace and amity. They were entitled to enjoy equal rights and privileges in the State. In this respect Mr. Wellhausen says, "Umar had a keen eye over the advantage of the non-Muslims and spared no pains to promote their welfare". The Khalifahs protected the churches, cathedrales, temples, synagogues and other holy places of the non-Muslims. They were even re-constructed with money spent from the Muslim treasury. Mr. Tritton has rightly stated that "in 60 or 61 A.H./679 A.D. part of the great church in Edessa was thrown down by an earthquake, and Mu'awiyah ordered it to be rebuilt". Besides freedom of conscience, the non-Muslims enjoyed the freedom of court and judge and law. "Being outside the pale of Muslim law, they were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities". Side by side with religious and judicial freedom the non-Muslims enjoyed the security of honour, life and property.

Life in
Damascus

Damascus became one of the beautiful cities of the world and the centre of culture and the seat of the Islamic empire under the Umayyads. The Khalifah adorned it with magnificent buildings, fountains and pleasure houses. The system of water supply of the city, unexcelled in contemporary Orient, spoke highly of the engineering skill of the Umayyads. The name of Yazid is borne today by a canal, Nahr Yazid, "which the son of Mu'awiyah dug from the Barada or more probably widened in order to perfect the irrigation of the Ghutah". The rulers of the capital city, except Umar II, led a luxurious and majestic life and maintained the standard of the court after the fashion of the Khusraws and the Caesars. Mu'awiyah was fond of listening to historical narratives and anecdotes". The Khalifah was expected to preside at the Friday service and the daily prayers. "The duty was faithfully observed by Mu'awiyah, Abdul Malik and Umar II", but the others were not punctual and tried to avoid it as far as possible. Besides the religious functions, the rulers had to perform the duties of a high Court of appeal. The rulers lis-

tened to the subjects either in public or in private. He was seated on the throne at the open court surrounded by the princes of the royal blood on the right and by the counties, dignitaries and general retinue of the court on the left.

The private life of the Umayyads was not free from blemish. Almost all the Khalifahs had concubines in their harem. Yazid II was so much attached to two of his singing girls, Sallaman and Hababa that "when the latter was choked on a grape which he playfully threw into her mouth the passionate Khalifah fretted himself to death". "Under Yazid I, the use of wine came into fashion", says Ameer Ali. The use of too much wine won him the title of 'Yazid al-Khumur'. He used to drink daily, "while Walid I contented himself with drinking every other day, Hisham, once every Friday after the divine service and Abdul Malik only once in a month". Yazid II and Walid II were constant drunkards. The wine parties were attended with dancing, singing and music. The games of dice and cards were practised in the empire. Horse-racing was popular under the Umayyads. Music was patronized and large sums were spent on famous singers and musicians. The obnoxious custom of employing eunuchs in the harem was borrowed from the Byzantine court and the system of wine party in the society was taken from the Persian kings.

Private life
of the
Khalifahs

Games, cards
and horse-
racing
practised

Singers and
musicians
patronised

The customs of female seclusion came in the Arab society during the reign of Walid II. Women occupied a prominent place in the then society. They enjoyed much freedom in society. They evinced a keen interest in all educational activities and some of them are stated to have distinguished themselves as scholars and poets. Husayn's daughter Sakhina was regarded "as the first among women of her time, by birth, beauty, wit and virtue". Ummul Banin, wife of Walid I, was another talented and accomplished lady of the time. She exercised great influence over her husband and the State. Saint Rabi'ah was one of the most eminent of holy

Women in
the society

* P. K. Hitti, *History of the Arabs*.

persons of the time. These accomplished ladies of the Umayyads maintained the genuine spirit of culture and education.

Dress and
model of
meals

The dress differed according to the means of the wearer. The use of napkins and sponges came into fashion in the Umayyad society. Meals were served in a dignified and western manner. Chairs and tables were used by the Khalifahs.

Population
divided
into four
social
classes of
which the
slaves for-
med the
last

The population was mainly divided into four social classes. The ruling Muslims headed by the members of the Khalifahs and the aristocracy of the Arabian conquerors formed the highest class. Below the Arabian Muslims came the Mawali or new Muslims who were admitted in theory, though not in practice, to the full rights of the citizens. The third class consisted of the so-called Ahal al-Dhimmah, i.e., the Christians, the Jews and the others with whom the Muslims had made covenant. At the bottom of society stood the slaves. The teachings of the Prophet and his example discouraged slavery. As a result, under Umar I it was completely abolished as far as the Arab nationals were concerned. Under the Umayyads the slave system was revived because of a corresponding rise in the wealth of the people. Slaves were imported from far and wide. The rulers levied a child tax on the prolific Berbers and others who supplied the ruling class with a large number of young male-slaves. It was Umar II who did away with this inhuman innovation. "The slaves in early Islam were recruited from prisoners of war, including women and children, unless ransomed, and by purchase or raiding". By the end of the Umayyad period feudalism had been firmly established in the entire Islamic Empire.

Education

The Prophet of Islam not only encouraged education but made elaborate arrangements for religious teachings. He trained instructors and sent them to the various parts of Arabia. Under the Khulafah-i-Rashidin, the same arrangement was continued with more elaboration and extensive application. During this period only a few branches of learning

namely, the Quranic interpretation (al-Tafsir), traditions of the Prophet (al-Hadith), jurisprudence (al-Fiqh), and the study of pre-Islamic poetry came to be recognized.

Under the Umayyads more branches of learning sprang up, such as grammar, history, geography, science, etc. But during the earlier part of the Umayyad reign no system of education was developed. Badira (near Madinah) was then the only seat of Arabian culture, where students from different parts of the empire gathered for the purpose of learning Arabic pronunciation and recitation of poems. "Those who were initiated into the bare knowledge of the mother tongue and knew how to swim and use bow and arrow" were regarded educated men, otherwise called 'Kamil'. The system of education began to improve day by day and the common people began to take much interest in education. Special provision was made for the study of the holy Quran in the mosques and the system of appointing private tutors for coaching of children in a household came to be introduced after the death of Abdul Malik. Most of the schools were attached to mosques and endowed with property. Many of the monarchs were patrons of arts and literature and built schools in different parts of the empire.

Subjects
taught
under the
Umayyads

As time
went on the
system of
education
developed

Intellectual activity

Basrah and Kufa, the twin cities of Iraq, became the centres of intellectual activity where students from different parts of the empire gathered for the purpose of learning Arabic pronunciation and recitation of poems. It is said that the culture of Arabic began from these cities. The founder of Arabic grammar Abdul Aswad Du'ali flourished in Basrah. He was followed by al-Khalil ibn Ahmad, another distinguished scholar of Basrah. He was the first to compile an Arabic dictionary, the *Kitab al-Ayyan*. Among the Companions of the Prophet, Abu Musa al-A'harî and Anas ibn Malik settled down in Basrah. Abu Musa belonged to Yemen. He came to Makkah and accepted Islam. He was one of the most learned Companions of the Prophet. Later he moved to

Basra as
the centre
of culture

Basrah and settled down to teach the Quran to the people. Anas ibn Malik was a man of Madinah. He served the Prophet for about ten years, and later came to Basrah where he died in 92 A.H. Anas was not a great scholar like Abu Musa, but he earned wide reputation as a traditionalist. During the Umayyad period, the school of Basrah produced some of the well-known personalities, namely, Hasan al-Basri and Muhammad ibn Sa'een. Both these scholars were the leading lights of Basrah in their own day. They were renowned transmitters of tradition. Al-Basri was a man of integrity and wholly averse to the falsifications of facts.

The contributions of the Kufans to Arabic culture was almost as brilliant as those of the Basrites. Among the Companions of the Prophet who settled down in Kufa, the names of Ali ibn Abu Talib and Abdullah ibn Masud may be specially mentioned. Though 'Ali, with all his learning' did not leave any cultural movement on account of his pressing preoccupations with his political life in Iraq, but he was a famous traditionalist. It was Abdullah ibn Masud who occupied a prominent place in the cultural history of Kufa. Ibn Masud deeply influenced the cultural life of the land. He was a devoted student of the Quran which he committed to memory. He was considered one of the most learned Companions of the Prophet, to whom people looked for a correct explanation and interpretation of the Quran. During the Caliphate of Umar, he was sent to Kufa in order to educate the people. Ibn Masud was a man of deep scholarship and profound judgement. He did not hesitate to use his own discretion where no clear judgement on a given issue was available either in the Quran or the Hadith. Ibn Masud is said to have been responsible for 848 traditions. His school produced many well-known students of the Quran. Of these, 'Alqamah, al-Aswad, Masruq, Ubaydah al-Harith, Ibn Qays and 'Amr ibn Shurahbil were the prominent. These scholars were also distinguished jurists. They carried on the work of Ibn Masud after him and formed the spearhead of a cultural movement in Kufa.

Syria, the birth-place of many prophets, had been the cradle of a number of ancient civilizations. It had witnessed the culture of the Phoenicians, the Chaldeans, the Egyptians, the Hebrews, the Greeks and the Romans. Some Syrian cities, such as, Antioch, Beirut, Damascus and Hims became famous as centres of culture and learning. It was in these schools that Syria had learnt the written alphabet from the Phoenicians, theological ideas from the Hebrews, philosophical thoughts from the Greeks and the judicial system from the Romans. All this learning helped Syria to influence the growth of Muslim culture in later days. With the conquest of Syria by the Muslims, the Quraysh dialect of Arabic came to be accepted as the standard language, although Aramaic and Greek continued alongside with Arabic.

Syria as
centre of
culture

Malik, 'Ubaydah and Abu Darda were the first teachers of Islam in Syria. They were sent there by Umar to teach the Quran and the Fiqah (jurisprudence) to the people of Syria. Malik spent the last years of his life as teacher of the Quran in Syria. Ubaydah ibn al-Samit, a man of Madinah, was one of those who collected the Quran. Abu 'Ubaydah al-Jarrah was one of the most learned men in religion and had a reputation for dispensation of justice. Abu Darda, another man of Madinah, was one of the most learned and cultured Companions of the Prophet. He was the Qazi of Damascus where he died. The schools of the three scholars who came to Syria, to spread the teachings of Islam produced eminent scholars like Abu Idris al-Khawlani, Makhul al-Dimashqi, Umar ibn Abdul Aziz, Rafi ibn Hayawan, Abdur Rahman al-Awazi and Abu Hanifah.

Damascus, the seat of the Umayyad Caliphate, became the centre of cultural activity. While the Caliphs patronised poetry and public speaking to further their political ends, religion received the patronage of the people whose thirst for knowledge produced some eminent scholars.

Damascus

The Muslims of this time were also attracted by the culture of History. The desire of the early Caliphs to know the proceedings of the kings and

Culture of
History

rulers before their time and the keen interest of the followers of Islam to be familiar with the life of the Prophet were, probably, the primary causes that led to historical research. Abid ibn-Sharyah, Wahb ibn-Munabbih and Ka'b al-Ahbar, a Yemanite Jew, distinguished themselves as story-tellers and historians. Abid wrote a number of works for his royal patron to whom he dedicated his famous book the *Kitab al-Mulk wa-Akbar al-Madin* (the book of kings and the history of the ancestors). Al-Ahbar accepted Islam during the reign of Muawiyah.

Oratory and
Poetry

Oratory was highly cultivated under the Umayyads. The people used it as an instrument of their business. In addition to this, the Umayyads took keen interest in literature. The greatest intellectual progress of the Umayyads was in the field of poetical composition.

Outstanding
figures in
the field of
poetry

During the reign of Mu'awiyah 'the pre-Islamic style in poetry was revived and once again the simplicity of desert life was praised'. Mu'awiyah was fond of legendary stories for which he invited Abid ibn Sharyh, a story-teller from Yaman, to his court. Abid put all his stories into writing and this was the 'first semi-historical work which gradually developed into one of the most important contributions of the Arabs to world literature.' Khalid ibn Yazid ibn Muawiyah, an author of several treatises on alchemy, asked a certain Istifanus to translate Logic into Arabic. Ibn Kalbi Hisham, son of Ibn Kalbi and Shariq ibn Qutami compiled a genealogical list of Arab tribes. Ibn Ishaq (767 A.D.) and Ibn Oqba wrote the life of the Prophet. Ibn Miknaf compiled a list of the important events that took place from the first Caliph up to 733 A.D. The Umayyads could boast of a number of poets of whom Ibn Abu Rabi'a, Jamil, Jarir, Farajdaq and Akhtal were the outstanding figures in the field of poetry. The last three poets of Iraq were satirists as well as panegyrists. Al-Farajdaq was the poet-laureate of Abdul Malik and his sons Wahd, Sulayman and Yazid. Jarir, the greatest satirist of the age, was the court-poet of al-Hajjaj.

Lyrical
poem

The age was also famous for its lyrical outbursts. Qays bin Mulawa was celebrated in this respect. He is known in history as Majnun and his love of Lailah is almost proverbial to us. His poems are pervaded by the atmosphere of such genuine love that his work is unique from all points of view.

Scientific
culture

As regards scientific culture the age was no less important. The science of medicine reached the pinnacle of perfection in Arabia under the Umayyads. Khalid bin Yazid acquired vast scholarship in chemistry and medicine, and wrote several books on them. He is said to have been the first in Islam to translate Greek science into Arabic. Umar II patronized learning and the learned and is said to have transferred the schools of medicine from Alexandria to Antioch. Under him many Greek works were translated into Arabic. The great-grandson of 'Ali named Imam Ja'far who was well-versed in most of the learning of his time was virtually the founder of the chief philosophical schools in Islam. Hasan al-Basri and Wasil bin Ata, the founder of the Mutazilite schools were the distinguished disciples of Imam Ja'far.

Architecture

The Umayyad Khalifah were the great patrons of architecture. They paid their attention towards its development. The minaret was introduced by the Umayyad Khalifahs, Mu'awiyah. According to Maqrizi, Muawiyah ordered Maslama to build minaret (*saumaq*) for the call to prayer, and the latter constructed it. The *maqsurah* was established by Muawiyah as a result of the attempt of the Kharijites who had struck him with a sword.* Architecture is said to have reached a high watermark during the reigns of Abdul Malik and his son, al-Walid. The Dome of the Rock (*Qubbah al-Sakhra*) at Jerusalem, built by Abdul Malik in 691 A.D., is one of the

The Dome
of the Rock

* Ibn Khaldun, *Einawari*

most beautiful specimens of the early Muslim architecture. It was the earliest Muslim mosque covered with a dome. 'The Dome was made of timber, but covered outside with lead and painted inside with plaster. The walls were built with semi-circular stones.' The Dome of the Rock Mosque is held sacred by the Muslims because of its association with the "Night Journey" of the Prophet Muhammad (sm.).* It is from this Rock that the Prophet Muhammad (sm.) is reported to have started his Accession on the occasion of his Night Journey. "To the Muslims the Dome of the Rock is more than a place of archaeological interest and artistic value—it is a living symbol of their faith.**"

The materials of the Dome of the Rock were taken from the Christian buildings. In the beginning, materials for mosque were taken from old buildings and even old places of worship, such as, Christian churches, Jewish synagogues, heathen temples.

There were traces of Byzantine style in the Dome of the Rock. In Muslim countries, there were different styles of architecture. In Syria it was influenced by the Christian Syrio-Byzantine style, in Mesopotamia and Persia by the Nestorian and Sassanid style, and in Egypt it was influenced by Coptic arts.

Abdul Malik built another mosque, named the Aqsa Mosque, near the Dome of the Rock. The Abbaside Caliph, al-Mansur, rebuilt the Aqsa Mosque which was destroyed by an earthquake in 789 A.D.

The mosque of Damascus is the next important building in Syria. Walid bin Abdul Malik, a great patron of architecture, built this grand mosque named after the Umayyads about the beginning of the 8th century A.D. In this mosque there is the niche for prayer. The arches of the mosque are of the horse-shoe pattern and the interior decorated

* The Qur'an, 17: 1

** P. R. Hitti, *History of the Arabs*

The Aqsa Mosque

The Umayyad Mosque

with marbles and mosaics. This mosque shows traces of ideas borrowed from Syrio-Byzantine architecture. The famous geographer, al-Maqdisi who visited the mosque in the later part of the tenth century, speaks eloquently of its architectural beauty. In spite of the vicissitudes of time which befell it in 1069, 1400 and 1893, "the Umayyad Mosque has always held its place in Moslem imagination as the fourth wonder of the world."* Walid I rebuilt the Mosque of Madinah, and "erected in Syria a number of schools and places of worship and endowed institutions for the lepers, the lame and the blind."** He was also the first ruler to have introduced the *Mihrab* and the *minar* for the call to prayer in the Prophet's mosque.

Though non-Muslim craftsmen and masons were employed in the construction work of the buildings, the architecture remains essentially a Muslim; 'because it was developed according to Muslim religious and social needs, and taste and general directions.' "The peculiarity of Muslim architecture, so far as the mosques and sacred places are concerned, is in the absence of pictorial representation in them, such as the carving of statues and images and the substitution of calligraphical decorations, prayer-niches, pulpits, minarets, arches of various shapes and domes of different sizes."†

The Umayyad Khalifah, Sulayman founded Ramla and built its congregational mosque which according to Muqaddasi, was a very fine building with marble columns and marble pavement. He also built the first congregational Mosque at Aleppo.

In the architectural field; the Umayyads left a few monuments of which Qusayr Amrah (the little castle of Amrah) was the chief. This castle was built up by Walid I. It was built of hard reddish limestone from the neighbouring hills and was composed of two principal elements, (1) a rectangular audience hall and (2) a bath, consisting of three

Qusayr Amrah

* Ibn al-Faqih

** Al-Tabarī

† A. M. A. Shumayr, *Outlines of Islamic Culture*

little rooms. Qusayr Amrah was discovered by Musil in 1898 A.D.

Music

Painting has been discouraged by the Muslim theologians as it is thought un-Islamic and hence it could not develop as worthy of admiration among the Arabs in those days. But music was highly patronised by the Khalifahs. Yazid I, Abdul Malik, Walid I, Yazid II, Hisham and Walid II were the great patrons of musicians and singers. Yazid I introduced singing and musical instruments into the Damascus court.* Large sums were spent on famous singers and musicians who were summoned to court from the distant parts of the empire. There were different types of music prevailing among the Arabs. The southern Arabians had their types of song and musical instruments. The pre-Islamic inhabitants of al-Hijaz used as their principal instruments the square tambourine (duff), the flute and the reed pipe (zimar). They also knew the skin-bellied lute (mizhar). At about the time of the Prophet, foreign musical influences began to be felt.

There were many distinguished musicians and singers who flourished under the Umayyads. Tuways of Madinah was considered the father of songs in Islam. It is said that he introduced rhythm into Arabic music. He is also said to have been the first to sing in that language to the accompaniment of an instrument, the tambourine. Tuways had a number of students among whom was Ibn Surayj who was 'regarded as one of the four great singers of Islam.' Sa'id ibn Misjah was the first Makkan musician and perhaps the greatest of the Umayyad period.** He was patronised by Abdul Malik. He travelled all over Syria and Persia and is said to 'have been the first to put Byzantine and Persian song into Arabic.' It is evident that he systematised Arabian musical theory and the practice of the classical times.

* Al-Aghani

** P. K. Hitti, *History of the Arabs*

Al-Gharid, Ibn Muhariz and Ma'bad were the great musicians who shed lustre on the Umayyad court. Among the songstresses the name of Jamilah draws our attention first, whose residence became the centre of attraction for the leading musicians of Makkah and Madinah. Hababah and Sallahmah, the favourites of Yazid II, were her pupils. Walid II invited to his court a host of musician-singers including Ma'bad.

Jamilah,
the
songstress

Music
patronised

Tuways

Sa'id ibn
Misjah